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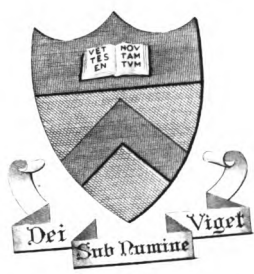
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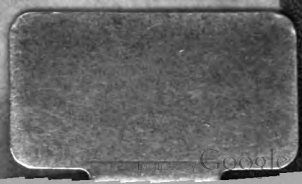
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**DESIDERII ERASMI
ROTTERODAMI**

COLLOQUIA FAMILIARIA NONNULLA SELECTA:

OR,

SOME SELECT FAMILIAR COLLOQUIES

OF

D. ERASMUS, OF ROTTERDAM.

WITH

A LITERAL TRANSLATION.

BY MR. JOHN CLARKE, OF HULL.

A NEW EDITION,

In which many errors of former editions, both in the text and translation, have been corrected, and the Signs of Quantity, to assist the students in pronouncing, are annexed.

BY JAMES ROSS,

**PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN THE CITY OF
PHILADELPHIA.**

PHILADELPHIA:

**PRINTED AND SOLD BY LYDIA R. BAILEY,
No. 10, NORTH STREET.**

1818.

EASTERN DISTRICT OF PENNSYLVANIA, TO WIT :

***** BE IT REMEMBERED, That on on the twenty-
: SEAL. : fifth day of September, in the forty-third year of the
: : Independence of the United States of America, A. D.
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“Rotterdam. With a Literal Translation. By Mr. John Clarke, of
“Hull. A new edition, in which many errors of former editions,
“both in the text and translation, have been corrected, and the
“Signs of Quantity, to assist the students in pronouncing, are an-
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the benefits thereof to the arts of designing, engraving, and etch-
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D. CALDWELL, *Clerk of the*
Eastern District of Pennsylvania.

TO STUDENTS

*Of the Latin and Greek languages throughout the
United States of North America—Greeting,*

IF you have read with due attention the *Select Century of Cordery's Colloquies* and *Æsop's Fables* fully from the beginning to the end; if you have been previously well instructed how to *pronounce*, *construe*, and *parse* these books; if you can write *Latin exercises* readily—then you can begin *Erasmus** with much pleasure and advantage; so that, having finished it, trusting to your own strength, with the help of your Grammar and Dictionary, you will

* *Desiderius Erasmus* was born at *Rotterdam*, in *Holland*, in the year 1465, of the Christian æra. Being nine years of age, he was sent to *Daventry*, where he made a very considerable progress in his studies. At the age of fourteen, having lost his parents, he was put under the tuition of guardians, who used him very ill; for they forced him, much against his inclination, to enter among the regular canons in the monastery of *Stetin*, near *Torgaw*.

Being afterwards invited by the archbishop of *Cambray*, who admired his bright parts, he went to *Paris*, and there devoted himself to the study of theology, residing in the College; but finding such a life too severe for his delicate constitution, having contracted an intimate acquaintance with an *English* gentleman, he gladly removed to *England*. There he lived for some time, happy in the friendship of *Sir Thomas More*.

Some time after, with the permission of his superiors, he took a journey into *Italy*, *Venice*, and *Turin*; where he took the degree of Doctor in Divinity. He was a perfect master of the Latin tongue; his *Colloquies*, which are numerous, are well adapted for the improvement of those who study them. He was accounted one of the greatest men that ever was in the Commonwealth of learning; and for his liberal sentiments became frequently obnoxious both to Catholics and Protestants. He died in the year 1536, at *Basil*, aged seventy years, eight months, and fifteen days.

L. S. - Cordery

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PREFACE.

be able (not being permitted to use *English* translations any farther than this book) to make a good translation of your own.

You will also, when the proper season arrives, be able to begin the study of the *Greek*, a language, without the knowledge of which, no student ever yet merited the name of *learned*—you will be able to begin it with a Grammar in *Latin*, which having learned, you will be able to understand that excellent and sublime language in all its beauty and variety—the books of which are mostly accompanied with a Latin interpretation of the original, and the meaning is ascertained by the *notes* and *scholiums* of learned commentators, written also in Latin; but if you begin the study of Greek prematurely, that is, not having sufficiently learned Latin, you will, most likely, neither understanding the one language nor the other, derive little or no advantage from either.

That this age is but sparingly devoted to the pursuits of classical learning, is too evident in our country. We would rather study those parts of learning, which eventually promote the short-lived pleasures and interests of the present state, than acquire the knowledge of the Greek and Latin languages, which tends so much to improve and exalt the mind.

But, beloved students, I would hope better things of you; neither will my hopes be disappointed, if you apply yourselves earnestly to the study of true learning, being well assured that nothing is gained by a superficial progress—that *ten* lines of any book, carefully *gone over*, and perfectly understood, are of more use than a hundred, superficially gone over; but which are imperfectly understood.

JAMES ROSS.

DESIDERII ERASMI COLLOQUIA SELECTA.

☞ No scholar, who does not attend to these *marks*, can pronounce *Latin* well.

This mark *ˉ* denotes that the syllable is *long*.

This mark *˘* denotes that the syllable is *short*.

I. NAUFRAGIUM.

The Shipwreck.

A. NARRAS *hōr-rēndā*, est *istūc* *navīgāre*? *Dēus* *prohibēāt* *ne* *quīd-quam* *tāle* *vēniāt* *ūnquām* *In* *mētēm*.

B. Imo *quōd* *mēmō-rāvi* *haciēnus*, est *mērus* *lūsūs* *frā* *hīs*, *quæ* *nunc* *audīēs*.

A. Audīvī *plūs* *sātīs* *mālōrūm*. *Inhōrrēscō*, *tē* *mēmōrāntē*, *quāsi* *ipsē* *intērsīm* *pērīcūlō*.

B. Imo, *acti* *lābōrēs* *sunt* *jucūndī* *mihī*. *Eā* *noctē* *quīddām* *accīdit* *quōd*, *ex* *magnā* *partē*, *dēmit* *spēm* *sālūtīs* *nau-clērō*.

A. *Quīd* *obsēcro*?

B. *Erāt* *sūblūstrīs* *nox*, *ēt* *quīdām* *ē* *nautīs* *stābāt* *in* *galēā*; (*nam* *sic* *vōcānt*, *ophīnōr*) *cīrcūm-spēctans*, *sī* *vidērēt* *quām* *tērrām*. *Quedām* *sphæ-ra* *ignēa* *cœpīt* *adēsīlērē*

YOU are telling *dreadful* *things*, is *that* *sailing*? God for-bid *that* any *such* *thing* should come *ever* into my mind.

Nay, *what* I have related *hitherto*, is *mere* *play*, in *com-parison* of these things which at this time *you* will hear.

I have heard *more* *than* enough of *misfortunes*. I trem-ble, *whilst* *you* are *relating*, as if I *myself* were present in the *danger*.

Nay, *fast* *labours* are pleasant to me. That *night* something *happened*, which, in a *great* *measure*, took away the *hope* of safety from the *cap-tain*.

What I *pray*?

It was a *moon* *shine* *night*, and one of the *sailors* was stand-ing on the *round* *top*; (for so they call it, I *think*) looking about if he could see any *land*. A *certain* *globe* of *fire* began to stand by him; that is a *very*

huic; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum gemini. Vetusitas credidit hos esse Castorem et Pollucem.

A. Quid (est) illis cum nautis, quorum aliter fuit eques, aliter pugil?

B. Sic visum est poetis. Naucerus, qui assidebat clavo, inquit, socius, (nam nautae compellant se mutuo eo nomine) videmus quod sodalitium claudat tibi latus? Video, respondit ille, et precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad naucerrum.

A. Num ille exanimatus est metu?

B. Nautae assueverunt monstris. Commoratus ibi paulisper, volvit se per margines totius navis, inde delapsus per medios foras evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidistine Alpes unquam?

A. Vidi.

B. Illi montes sunt verruca, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra dehiscens.

Tibi for tuum. Assuevere, are used. See Caution 1.

sad sign to the sailors, if at any time the fire is but one, a happy sign when there are two. Antiquity believed that these were Castor and Pollux.

What have they to do with sailors, of whom one was a horseman, the other a boxer?

So it seemed good to the poets. The captain, who was sitting at the helm, says, comrade, (for sailors call one another by that name) do you see what company covers your side? I see, answered he, and I wish that it may be lucky. By and by the globe of fire sliding down along the ropes, rolls itself even to the captain.

Was he killed with fear?

Sailors are used to strange sights. Having stayed there a little while, it rolled itself along the edges of the whole ship, after that sliding down through the middle of the deck, it vanished away. About noon the storm began to rage more and more. Have you seen the Alps ever?

I have seen them.

Those mountains are mole-hills, if they be compared to the waves of the sea. As oft as we were lifted up on high, we might have touched the moon with our finger. As oft as we were let down, we seemed to be going directly into hell, the earth gaping.

A. O insānōs ! quī crēdūnt sē mārī.

B. Nautīs luctāntībūs frustrā cūm tempēstāte, tandem nauclērus, iōiūs pallens, ādīit nōs.

A. Is pallōr præsāgī: alīquōd magnum mālum.

B. Amīci, inquīt, dē-sīi esse dōmīnus meā na-vis ; vēnitī vīcēre ; rēlī-quūm est ūt collōcēmūs nostram spēm in Dēō ; et quīsqūe p̄arēt, sē ad ex-trēmā.

A. O conciōnēm vērē Scythīcam !

B. Autem in prīmīs, inquīt, nāvīs est exōnēr-āndā, sic nēcēssitās, dū-rum tēlum jūbēt : Præstat consūlēre vītā, dispēndiō rērum, quam intērīre sī-mul cum rēbus. Vērītās persuāsīt : plurīmā vāsa plēna preciōsis mercībūs prōjēcta sunt in mārē.

A. Hoc ērāt vērē fa-cēre jactūram.

B. Quīdam Itālus, adērat, quī ēgērāt lēgā-tum apūd rēgēm Scotiæ, huic ērāt scrīnium plē-num argētēis vāsīs, an-nūlīs, pānnō, ac serīcīs vestīmēntīs.

A. Nōlēbāt īs decī-dēre cūm mārī ?

B. Non. sēd cūplēbāt aut pērīre cum suīs amīcis opībūs, aut servārī sīmūl cum illīs ; itāque rēfrā-gābātūr.

O mad people ! who trust themselves to the sea.

The sailors struggling in vain with the tempest, at length the captain, all pale, came to us.

That paleness presages some great evil.

Friends, says he, I have ceased to be the master of my ship ; the winds have conquered me, it remains that we should place our hope in God ; and that every one may prepare himself for extremities.

O speech truly Scythian !

But first, says he, the ship is to be unloaded ; so necessity, a hard weapon, commands : It is better to save life, with the loss of goods, than to perish along with our goods. The truth persuaded us : very many vessels full of precious wares were thrown into the sea.

This was truly to suffer loss.

A certain Italian was there, who had been ambassador with the king of Scotland ; he had a box full of silver vessels, rings, cloth, and silk garments.

Would he not compound with the sea ?

No, but he desired either to perish with his beloved wealth, or to be saved along with it ; therefore he refused.

A. Quīd dixit nauci-
lūs ?

B. Licērēt tibi *per*
nōs, inquit *ille*, *pērire so-*
lum cum tuis ; sed non
æquum est, ut *nōs* omnēs
periclītēmur causa *tui*
scrīni. *Alīd* qui dābimus tē
præcipitem in mare unā
cum scrīnīo.

A. Orātiōnem vērē
nauticā !

B. Sic *Itālus* quōquē
fēcit jactūram ; *irēcāns*
multa mālā sūpēris et in-
fēris, quod crēdidisset *su-*
am vitā tam barbāro *elē-*
mēto ; paulo post *venti*
facti nihilo mītiōres nos-
tris mūnērībus, *rūpēre fu-*
nes, *dīnjēcēre vela*.

A. O calamitātem !

B. Ibi *rūrsūs* nauta
ādīt nōs.

A. Conciōnātūrūs ?

B. Salūtat. *Amīci*,
inquit, *tempūs* hortātur
ut unūquisque commēn-
det sē *Dēō*, ac *præparēt*
sē *mortī*. Rōgātus à qui-
būsdam non impērītis nau-
ticæ rei, ad quot hōras
cnēderet sē pōsse tuērī nā-
vem, nēgāvit se posse pol-
licērī quīdquam, sed non
pōsse *ultrā trēs hōras*.

A. Hæc concīo ērāt
etiā dūrior *prīōre*.

B. Ubi locūtūs est
hæc, jūbēt omnēs *funēs*
incīdi, ac *mālūm incīdi*
serrā, usque ad *thēcam*,
cui *insēritur*, ac *dēvōl-*

What said the captain ?

You might for us, says
he, perish alone with your
things ; but it is not fit that
we all should be endangered for
the sake of your box, otherwise
we will throw you headlong
into the sea, along with your
box.

A speech truly like a
sailor !

So the Italian also suffered
loss ; wishing many evil things
to these above and below, that
he had trusted his life to so bar-
barous an element : A little af-
ter the winds made nothing
milder by our presents, broke
the ropes, tore to pieces the
sails.

O calamity !

There again the sailor
comes to us.

To make ANOTHER speech?

He salutes us. Friends,
says he, the time exhorts, that
every one may commend him-
self to God, and prepare himself
for death. Being asked by
some not unskilled in the sailing
business, for how many hours
he believed he could maintain
the ship, he denied that he could
promise any thing, but that he
could not above three hours.

This speech was even
harder than the former.

When he had said this,
he orders all the ropes to be
cut, and the mast to be cut
with a saw, close by the case,
into which it is put, and to be

vi sîmul cum gntēnnīs in
măre.

A. Cur (jussit) hoc?

B. Quăa velo sublā-
to aut lacero erat ōnēri,
non ūsūi; tōta spēs erat
in clāvō.

A. Quid intērea vec-
tōrēs?

B. Ibī vīdīssēs mīse-
ram faciēm rērum. Nau-
tā, cānēntes salvē! regī-
na, implōrābant virgīnem
matrem, appellāntēs eam
stēllam mārīs, rēgīnam
cēli, dōmīnam mundi,
portum sālūtīs ac blan-
diēntes illi multīs āliīs
titulis, quōs sacra lītēra
nūsqūam tribūunt illi.

A. Quid (est) illi cum
mārī, quæ nunquā navē-
gavit, opīnor?

B. Vēnūs ōlim age-
bat cūram nautārum, quā
crēdēbātur nāta ex mārī;
quōnīam eā desiit cūrāre,
virgo māter est suffecta
huic matri, non virgīni.

A. Lūdis.

B. Nōnnulli prōcūm-
bēntēs in tabūlas ādōrā-
bant märe, effundēntēs
quicquid olēi erat (illis)
in undas, blandiēntes illi
non aliēter quam solēmus
irāto principi.

A. Quid aiēbant?

B. O clēmētissī-
mum märe! O gēnērō-
sissimum märe! O for-

tumbled along with the sail
yards into the sea.

Why this?

Because the sail being tak-
en away or torn, it was a bur-
den, not a use; all our hope
was in the helm.

What in the mean time did
the passengers?

There you might have seen
a miserable face of things. The
sailors, singing hail! O Queen,
were imploring the Virgin Mo-
ther, calling her the star of
the sea, the queen of heaven,
the lady of the world, the har-
bour of safety, and flattering
her with many other titles,
which the holy scriptures no
where attribute to her.

What has she to do with
the sea, who never sailed, I
think?

Venus formerly took care
of the sailors, because she was
believed to have been born of
the sea; since she has ceased to
take care of it, the virgin mo-
ther has been substituted for
this mother, not for the virgin.

You are bantering.

Some falling down upon
planks, worshiped the sea, pour-
ing whatever oil THEY HAD into
the waves, flattering it no other-
wise than we use to do an an-
gry prince?

What did they say?

O most merciful sea!
O most noble sea! O
most rich sea! be calm,

X

mōsīssīmūm mǎre! mī-
tēscē, sērvā. Occīnēbant
mūltā hujūscēmōdi surdo
māri.

A. Rīdīcūla sūp̄stī-
tīo! Quid alii?

B. Quīdam nīhīl āli-
ūd quam vōmēbant; plerū-
que nuncūpābant vōtā.
Adērat quīdam Anglus,
qui prōmittēbat aurēos
montes virgīni Walsinga-
mīcæ, si attīgisset terram
vīvus. Alii prōmittēbant
multa ligno crūcis, quod
essēt in tāli lōcō; alii rur-
sus quod esset in tāli lōcō.
Idēm factum est de vir-
gīnē Mariā, quæ regnāt
in multis lōcīs, et pūtant
vōtum irrītum, nīsi exprī-
mās lōcūm.

A. Rīdīcūlum! quā-
si dīvi nō hābēt in
calīs.

B. Erānt qui prōmīt-
tērent sē fōre Carthusiā-
nos. Erāt ūnus qui pol-
licērētur sē adītūrum Ja-
cōbūm, qui hābitat Com-
pōstella, nūdīs pēdībūs et
cāpīte, corpōre tantum tēc-
tō ferrēā lorīcā, ad hēc
ēmēdicāto cibō.

A. Nēmo mēmīnt
Chrīstōphōri?

B. Audīvi ūnūm
nō sīnē rīsu, qui, clā-
rā vōcē, ne nō exaudī-
rētur, pollicērētur Chrī-
stōphōrō, qui est Lutetiæ,
in summō templo, mons
vērīus quam stātūāy cerē-

save us. They sung many
things of this kind to the deaf
sea.

Ridiculous superstition!
what did others?

Some did nothing else than
vomit; the most put up vows.
There was there a certain Eng-
lishman, who promised golden
mountains to the maid of Wal-
singham, if he touched land
alive. Some promised many
things to the wood of the cross,
which was in such a place;
others again to that which was
in such a place. The same
was done as to the virgin Mary,
who reigns in many places, and
they think the vow is to no pur-
pose, unless you express the
place.

Ridiculous! as if the
saints do not dwell in the hea-
vens.

There were some who pro-
mised that they would be Car-
thusians. There was one who
promised that he would go to
James, who dwells at Compo-
stella, with bare feet and head,
his body only covered with an
iron coat of mail, besides this
begging his meat.

Did nobody mention Chris-
topher?

I heard one not without
smiling, who, with a clear
voice, lest he should not be heard,
promised Christopher, who is
at Paris, on the top of a church,
a mountain more truly than a
statue, a wax candle, as big

um tantum quantum esset ipse. Cum vociferans hac quantum poterat, incalcaret identidem; qui forte astabat proximus, notus illi, tetigit eum cubito, ac submonuit, vide quid pollicearis, etiamsi facias auctionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet, ne Christopherus exaudiret, Tace, fatue; an credis me loqui ex animo? Si semel contigero terram non daturus sum ei sebaccam candellam.

A. O crassum ingenium! suspicor (eum) fuisse Batavum.

B. Non, sed erat Zeelandus.

A. Miror Paulum Apostolum ventisse nulli in mentem, qui navigavit ipse olim, et, nave fracta, desiliit in terram, nam is, haud ignarus mali, didicit succurrere miseris.

B. Erat nulla mentio Pauli.

A. Precabantur interim?

B. Certatim. Alius canebat, salve! regina; alius, credo in Deum. Erant qui habebant quasdam peculiarem preculas non dissimiles magicis, adversus pericula.

as he was himself. When bawling out this as loud as he could, he enforced it now and then; he who by chance, stood next, known to him, touched him with his elbow, and advised him, have a care what you promise, for though you make an auction of all your goods, you will not be able to pay. Then he says, with a voice now lower, that is, lest Christopher should hear, hold your tongue, you fool; do you think I speak from my heart? If once I shall have touched land, I will not give him a tallow candle.

O gross wit! I suspect he was a Dutchman.

No, but he was a Zealander.

I wonder that Paul the Apostle came into nobody's mind, who sailed himself formerly, and, the ship being wrecked, leaped out upon land; for he, not ignorant of misfortune, learned to succour the miserable.

There was no mention of Paul.

Did they pray in the mean time?

Earnestly. One sung, hail! O queen; another, I believe in God. There were some who had certain peculiar prayers, not unlike magic prayers, against dangers.

X

A. Ut religiōsōs afflictio facit! Sēcundīs rēbus, nec Deus nec dīvus vēnit in mentem: Quid tu intērēā! nuncūpābas vōiā nulli dīvōrum?

B. Nēquāquam.

A. Cur itā?

B. Quia non faciscōrum cum dīvīs. Nam quid est aliud quam contrāctūs juxta formūlam. Do, si faciās, aut faciām si faciās. Dābo cerēum, si ēnātēm; ībo Rōmām, si servēs.

A. At implōrābās præsidiū alicujus dīvi?

B. Nē id quidēm.

A. Quamōbrēm?

B. Quā calum est spātiosum. Si commendāro mēam salūtem cui dīvō, pūtā Sāctō Petrō, qui fortāssē audiet prīmus, quōd āstēt ostiō; priūsqām illē convēniāt Dēum, priūsqām expōnat causam, ēgo jam pēriērō.

A. Quid faciēbas īgitur?

B. Adībām rectā patrēm ipsūm, dīcēns. Nōstēr pāter, qui ēs in cōlīs. Nēmo dīvōrum audiet citiūs illō, aut dōnāt libentiūs quōd pētitur.

A. Sēd intērēā non consciētiā reclāmābāt tibi? non vērēbāris appellāre eūm patrēm, quē

How religious affliction makes us! In prosperity, neither God nor saint comes into our mind: What did you in the mean time? Did you make vows to none of the saints?

Not at all.

Why so?

Because I do not bargain with the saints. For what is it else than a contract according to form. I give, if you would do, or I will do, if you would do. I will give you a wax candle if I swim out; I will go to Rome, if you would save me.

But you implored the protection of some saint?

Not even that.

Why?

Because heaven is spacious. If I recommend my safety to any saint, suppose to saint Peter, who perhaps will hear me first, because he stands at the door: before he goes to God, before he declares my case, I shall be immediately ruined.

What did you do then?

I went directly to the Father himself, saying, Our Father, who art in heaven. None of the saints hears sooner than he, or gives more willingly what is asked.

But in the mean time, did not conscience cry out against you? Were you not afraid to call him Father, whom

offēderas tōt scēlērībus?

you had offended by so many crimes?

B. Ut dīcām ingē-
nūē, consciētiā dētērrē-
bāt nōnnhīl; sēd mox rē-
cīpīebām ānīmū, cōgī-
tans itā mēcūm; est nūl-
lūs pāter tam irātus filiō,
quīn si vīdēat eum pērī-
clītāntem in torrēntē aut
lācū, ējiciat ārrēptum cā-
pīllis in rīpam. Intēr ōm-
nēs nullus āgēbat sē tran-
quillius quām quādam mū-
lier, cui ērat infāntūlus in
sīnū, quē lactābat.

That I may speak ingenu-
ously, MY conscience did terrify
ME somewhat; but by and by I
recovered MY courage, think-
ing thus within myself: There
is no father so angry with a
son, but if he sees him in danger
in a torrent, or lake, he would
throw him out, taken by the hair
upon the bank. Among all
none behaved himself more qui-
etly than a certain woman, who
had a little child in her bosom,
which she was suckling.

A. Quīd illā?

What did she?

B. Sōlā nēc vōcīfēra-
bātur, nēc flēbāt, nēc pol-
licītābātūr; tantūm com-
plexā puēllum, prēcābā-
tūr tācītē. Intēreā dum
nāvis illīdērētūr vādō sub-
īnde, nauclērus, mētūēns
nē tōtā sōlvērētūr, cīnxīt
ēām rudēntībus ā prōrā et
ā pūpī.

She alone neither bawled,
nor wept, nor promised: Only
embracing her little child, she
prayed silently. In the mean
time, whilst the ship was dash-
ing against the bottom now and
then, the captain, fearing lest
it should be all broken, begirt it
with cables at the fore deck and
at the stern.

A. O mīserā præsī-
dīa!

O miserable helps!

B. Intērīm sēnēx sa-
crīfīcus, sēxagīnta annōs
nātus, nōmēn ērāt Adā-
mūs, exōrītūr: Is, ābjēc-
tīs vētībūs usquē ad indū-
sīum, ābjēctīs etiām ōcrēis
ēt cālcēis, jussīt, ut ōm-
nēs pārrārēmūs nōsītīdem
ād nātāndūm. Atquē itā
stans in mēdiō nāvis con-
cīōnātūs est nōbis ex
Gersōne quinquē vērītā-
tēs dē utilītātē confītēndī;
hortātūs ōmnēs ut quis-

In the mean time an
aged priest, sixty years old,
whose name was Adam, starts
up. He, having cast off his
clothes even to his shirt, having
cast off likewise his leather
stockings and shoes, ordered
that we all should prepare our-
selves likewise for swimming.
And so standing in the middle
of the ship, he preached to us
out of Gerson the five truths
concerning the usefulness of
confessing; exhorting us all,

B

quē pręparārēt sē et vītę
et mortis. Adērāt et qui-
dām Dōmīnīcānūs. Qui
vōlēbant confēssi sunt his.

A. Quid tu ?

B. Ego vīdens om-
nīā plēna tūmūltūs, con-
fēssūs sūm tācītē Deō,
dāmnāns āphūd ēēm mē-
ām injūstītiām ēt implō-
rans ējus mīscēricōrdīam.

A. Quo mīgrātūrūs,
sī pērīssēs sic ?

B. Cōmmītēbām
hoc Deo jūdīci. Nam
nēquē vōlēbām essē
jūdex mēi īpsius : tā-
mēn quēdam bonā
spēs intērim hābēbat
mēum ānīmum. Dum
hęc āgūntur, nauta rē-
dīt ad nos lachrymā-
būndus. Quisquē pā-
rēt sē, inquīt, nam na-
vis non ērīt usui nōbis
ad quartam partem hōrę.
Nam jam convulsā alīquōt
lōcīs haurīēbat mare. Pau-
lo pōst, nauta rēnūnciābāt
nōbis, sē vīdēre prōcul
sacram turrim, adhortans
ut implōrārēmus auxīlium
dīvi quisquis esset prę-
sēs ējus templi. Omnēs
prōcūmbunt, et ōrant ignō-
tum dīvum.

A. Si compēllāssētīs
nōmīnē, fōrtīssēs audīs-
sēt.

that every one should prepare
himself both for life and death.
There was present also a certain
Dominican priest. THEY who
chose confessed to these.

What did you ?

I seeing all PLACES full of
tumult, confessed silently to
God, condemning before him
my unrighteousness, and im-
ploring his mercy.

Whither would you have
gone if you had died so ?

I left this to God my
judge. For neither would I
be the judge of myself: yet
some good hopes in the mean
time possessed my mind.
Whilst these things are do-
ing, the sailor returns to us
weeping. Let every one pre-
pare himself, says he; for the
ship will not be of use to us
after a fourth part of an hour.
For now being broke in several
places, it was letting in the sea.
A little after the sailor again
informed us, that he saw far
off a sacred steeple, advising
that we should implore the
assistance of the saint, who-
soever might be the president
of that church. All fall down,
and pray to the unknown
saint.

If you had spoken to him
by his name, perhaps he would
have heard you.

✕

B. Erat ignotum. Intērim nauclērus dīrigit navem jam lacēram jam combibēntem undas undīque, ac plānē dilapsūram nī fuisset succincta rudentibus.

A. Dūrā conditio rerū.

B. Provecti sumus eo, ut incolę ejus loci prospicerent nos periclitantes; ac pręcurrētes cātervātīm in extrēmum litus, togis sublatis, ac galēris impositis in lancēas, invitābant ad essē; ac, brachiis jactatis in cælum, significābant se deplorare nostram fortunam.

A. Expēcto quid evenirēt.

B. Jam mārē occupāverāt totā nāvīm, ut futuri essemus nihilo tutiores in nāvi quam in mārī.

A. Hic confūgientem erāt ad sacram anchorām.

B. Imō ad miserām. Nauta exōnerānt scāphām aquā, ac demittunt in mārē. Omnēs cōnantur conjicere se in hanc, navis reclāmāntibus magnō tumultu, scāpham non esse cāpacem tantę multitudinis; quisque arripēret sibi quod possēt ac nātaret. Res non patiebatur lentā consilia, alius

It was unknown. In the mean time the captain steers the ship, now shattered, now drinking the waves on all sides, and plainly ready to fall in pieces, had it not been girt with cables.

A hard condition of affairs.

We were carried forward so far, that the inhabitants of that place saw us in danger; and running out in companies to the edge of the shore, with their coats lifted up, and hats put upon lances, invited us to them; and, with their arms waved towards heaven, signified that they lamented our condition.

I wait to know what happened.

Now the sea had seized the whole ship, so that we were likely to be no safer in the ship than in the sea.

Here you were obliged to fly to the holy anchor.

Nay, to the miserable one. The sailors empty the boat of the water, and let it down into the sea. All attempt to throw themselves into it, the sailors remonstrating with great tumult, crying, that the boat was not able to contain so great a number; that every one should take to himself what he could, and swim. The thing did not admit slow

arripit *rēmam*, *āliūs cōn-
tūm*, *āliūs alveum*, *āliūs
situlam*, *alius tabulam*: ac
*quisquē nītēntēs suō prae-
sidio*, committunt *sē fluc-
tibus*.

A. Quid *intērim ac-
cīdit illi mūlierculæ*, *quæ
sōlā non ējūiābāt*?

B. *Illā pērvēnit primā
omnium ad littūs*.

A. Qui *pōtuit*?

B. *Impōsūērāmūs
eam rēpāndæ tabulæ*; et
alligāvērāmūs sic, ut non
possēt *facilē dēcidere*; *dēdīmus illi tabellam in
mānūm*, *quā utērētur vīcē
rēmī*; ac *prēcāntēs bēnē*,
expōsūīmūs in fluctūs,
*prōtūdēntēs cōtīdō ut ab-
essēt ā nāvi undē erāt pē-
rīculum*; *illā tēnēns in-
fantulūm levā rēmīgābāt
dextrā*.

A. O *vīrāgīnēm*!

B. *Dum jam nīhīl
sūpērēssēt quīdām avūlsit
lignēam statūam virgīnis
mātris jam putrem*, atque
*excavātam ā soricibus et
complēxūs eam cōepit nā-
tāre*.

A. *Pērvēnit scapha
incōlūmīs*?

B. *Nulli pērvēre pri-
ūs*.

A. *Quo mālō fātō id
fāctūm est*?

B. *Priūsquām possēt
libērārē sē ā magnā navī*,
*subvērsā est illius vacillā-
tiōnē*.

counsels; one takes an oar; another a boat-hook, another a sink, another a board; and every one resting upon his security, commits himself to the waves.

What in the mean time happened to that poor woman, who alone did not cry out?

She came first of all to the shore.

How could she?

We had placed her upon a bent board, and had tied her so, that she could not easily fall off; we gave her a paddle in her hand, which she might use instead of an oar, and wishing her well, we placed her upon the waves, thrusting HER forward with a pole, that she might be at a distance from the ship, from whence there was danger: She holding her little child with HER left hand, rowed with HER right.

O manly woman!

When now nothing remained, one pulled down a wooden image of the virgin mother, now rotten, and hollowed by the rats, and embracing it, began to swim.

Did the boat arrive safe?

None were lost sooner.

By what bad fate happened that?

Before it could extricate itself from the large ship, it was overset by its unsteadiness.

X

O mälē factum! *quid*
tūm?

B. Ego, dum con-
sulo aliis, penē perī-
erām.

A. Quo pacto?

B. Quia nihil supēr-
erat aptum natātioni.

A. Ihic subērā fuīs-
sēt usui.

B. In eō artīculō rē-
rām, mālūtēsem vilē subēr,
quām aurēum candēlā-
brūm. Tandēm vēnit in
mentem, circumspiciēti,
dē imā partē mālī; quō-
niam non pōtēram exī-
mēre eām solū, adscisco
socium: ambo innixi huic
committimus nōs mārī, sic
ut ego tēnērēm dextrūm
cōrnū, ille lēvum. Dum
jactāmur sic, illē sacrifici-
cus nauticus concōnātor
injēcit sē mēdium in nōs-
trōs hūmēros: autem erat
ingenti corpore. Exclā-
māmus, quis illē tertius?
Is pērdēt nōs omnēs; illē
contrā inquit placidē, sē-
tis bonō animō, est sāt
spātīi, Dēus adērīt nōbis.

A. Cur ille cepit esse
natātōr tam sēro?

B. Imo, erat futurus
cum Dōmīnīcāno in scā-
phā; nam omnēs dēfērē-
bant hoc hōnōris illi; sed
quāquām confēssi erāt
invicem in nāvi, tāmēn
oblīti nescio quid circūm-

O unfortunately managed!
what then?

I, whilst I am looking to
others, had almost perished
MYSELF.

After what manner?

Because nothing remained
FOR ME fit for swimming.

There corks would have
been of use to you.

In that juncture of affairs,
I would rather have had some
cheap cork than a golden can-
dlestick. At last it came into
my mind, as I was looking round,
about the lowest part of the
mast; because I could not get
it out alone, I take a companion:
We both leaning upon it, com-
mit ourselves to the sea, so that
I held the right end, he held
the left. Whilst we are tossed
about thus, that priest, the sea
chaplain, threw himself in the
middle upon our shoulders.
And he was a MAN of a large
body. We cry out, Who is
that third PERSON? He will
ruin us all: He, on the other
hand, says mildly, Be of good
courage, there is room enough,
God will be with us.

Why did he begin to be a
swimmer so late?

Nay, he was to be
with the Dominican in the
boat; for all paid this defe-
rence to him; but though
they had confessed to one ano-
ther in the ship, yet having
forgotten I do not know what

B 2

X

stānġiārum, *confitēntur* rursūs *in ōrā* nāvīs, *et al- tēr impōnit* mǎnūm *altēri*; *intērim scāpha pērīit*; *nam Adāmus narrāvit* hāc mē- hi.

A. Quīd *actum est* de Dōmīnīcāno?

B. Is, *ut idem nar- rābat*, *implōrātā* ōpē dī- vōrum, *objectis* vestībūs, *commisit* se nūdum nātā- tioni.

A. Quōs dīvōs invō- cābāt?

B. Dōmīnīcum, Thō- mam, Vīncēntiūm; *sēd* *confidēbat* *imprīmīs* Ca- tharīnæ Senensī.

A. Chrīstus non vē- niēbat *illi in mentem*?

B. Itā *sacrīfīcus* nār- rābāt.

A. Enatāsset mēlīus, *si non abjēcīssset* sācram cucūllam; *eā depositā*, quī *pōtuit* Catharīna Senensis agnoscere eum? Sed pēr- gē narrāre dē tē.

B. Dum *volvērēmūr* adhūc *juxtā* nāvim *vol- vēntem* se hūc atque illuc arbītrīō *fluctūum* clavus *frangēbat* femur ejus, qui *tēnēbat* lāvum cornu: sic ille *rēvulsus* est. *Sacrīfī- cus* *prēcātus* *illi* *ætērnā* *rēquē*m. *succēssit in locum* *illius*, *adhōrtans* mē, *ūt* *tuērōr* meum cornu *magnō* *anīmō*, *ac mōvērēm* *pēdēs* *strēnue*. *Intērim potābā- mus* multum *salsæ* aquæ.

circumstances, *they confess* again *upon the edge* of the ship; *and the one lays* his hand *upon the other*; *in the mean time the* boat is lost; *for Adam told* these things to me.

What *became* of the Do- minican?

He, *as the same told me*, *having implored the help* of the saints, *after casting off* his clothes, *committed* himself *na- ked* to swimming.

What *saints* did he in- voke?

Dominick, Thomas, Vin- cent; *but he trusted chiefly* to Catharine of Sens.

Did not Christ come *into his mind*?

So *the priest* told me.

He would have swam *out better*, *if he had not thrown off* his holy cawl; *that being put off*, how could Catharine of Sens know him? But go on to tell about yourself.

While *we were* rolled as yet *nigh* the ship roll- ing itself *hither* and *thi- ther*, at the pleasure of the waves, the helm broke the thigh of him who held the left end. So he was knocked off. *The priest* having wish- ed him eternal rest, *succeeded to his place*, *advising me*, that *I should take care* of my end with great courage, and move my feet *with activity*. In the mean time *we drank* much

Neptūnūs tempērāverat *nōbis* non tantum salsum balneum, sed etiam salsam pōtiōnem; quanquam sacrificus monstrābat rēmedium ei rei.

A. Quīd obsēcro?

B. Quōtīēs unda occurreret *nōbis*, ille opposu-
it occipitium ore clauso.

A. Narrās mīhi strē-
nūm sēnēm.

B. Ubi nātāntēs sic aliquāmdū, prōmōvissē-
mūs jam nōnnihīl, sacrī-
ficus quōniam erat mīræ
procērītātis inquit, es
bōnō ānīmō; sentio vā-
dūm. Ego non ausūs
spērārē tāntūm fēlīcītātis,
inquam, absūmus longius
à littōre, quam ut vādūm
sit spērāndūm. Imo, in-
quit, sentio tērrām pēdī-
būs: est, inquām, fortās-
sē aliquod ē scrīnīis, quod
māre, dēvōlvit huc: Imo,
inquit, sentio plānē tē-
rām scalptu digītōrum.
Cum nātāssēmus adhūc
aliquāmdū, ac sentīret
vādum rūrsūs, tu fāc, in-
quit, quōd vidētur tibi op-
timum fāctu: ego cēdo
tibi tōtum mālum, et crē-
do mē vādō, sīmūlquē ex-
pēctāto dēcēssu flūctūm,
sēcūtus est pēdībūs quan-
to cursu pōtuit. Rūrsūs
undīs accēdētībūs com-
plexūs utrūmque gēnū
utrāque mānū, obnītēbā-
tūr fluctūi occūltāns sēsē

salt water. Neptune had mixed
for us not only a salt bath, but
also a salt drink, though the
priest shewed a remedy for that
thing.

What, I pray?

As oft as a wave met us,
he opposed TO IT the backside of
his head with his mouth shut.

You tell me THAT HE WAS
a stout old man.

When swimming thus
for some time, we had ad-
vanced now somewhat, the
priest, because he was a man
of wonderful tallness, says, be
of good courage, I feel the bot-
tom. I, not having dared to
hope for so much happiness,
say, we are farther from the
shore; than that the bot-
tom is to be expected. Nay,
says he, I feel the earth with
my feet. It is, say I, per-
haps some of the boxes, which
the sea has tumbled hither:
nay, says he, I feel plainly the
earth with the scratching of my
toes. When we had been swim-
ming as yet for some time, and
he felt the bottom again, do
you, saith he, what seems to
you best to be done: I give you
the whole mast, and trust my-
self to the bottom, and at the
same time having waited for
the ebbing of the waves, he fol-
lows on his feet with as much
swiftness as he could. Again
the waves coming TO HIM, em-
bracing both knees with both his
hands, he opposed the wave,

sub undis, quemadmodum mergi et anates solent; rursus fluctu abeunte, promiscuabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulcebant se adversus impetum undatum, praelongis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret hastam adnatanti; ea contacta, omnibus recipientibus se ad littus, pertraheretur tuto in secum. Aliquot servati sunt hac opem.

A. Quot?

B. Septem. Verum duo ex his soluti sunt calore, admoti igni.

A. Quot eratis in navi?

B. Quinquaginta octo.

A. O saevum mare! saltem fuisset contentum decimis, quae sufficiunt sacerdotibus; reddidit tam paucos ex tanto numero?

B. Ibi experti sumus incredibilem humanitatem gentis, supplectentis nobis omnia miralacritate, hospitium, ignem, cibum vestes, viaticum.

A. Quae gens erat?

B. Hollandica.

A. Nihil humanius ista, cum tamen cerneret se feris nationibus. Non repeteres Neptunum posthac, opinor.

hiding himself under the water, as sea gulls and ducks use to do; again the wave going back, he sprang out and ran. I seeing this succeed with him, imitated it. There stood some on the sand, who propped themselves against the force of the waves, with long poles stretched between them, strong men, and used to the waves, so that the last held a pole to him who swam towards him; that being touched, all betaking themselves to the shore, he was drawn safely on dry ground. Some were saved by this means.

How many?

Seven. But two of these fainted away with the heat, set by the fire.

How many were you in the ship?

Fifty eight.

O cruel sea! at least it might have been content with the tythes, which suffice the priests; did it return so few out of so great a number?

There we experienced the incredible humanity of the nation, furnishing us all things with wonderful cheerfulness, lodging, fire, meat, clothes, provisions for our way home.

What nation was it?

The Hollandish.

There is none more civil than that, though notwithstanding it is surrounded with savage nations. You will not go again to sea hereafter, I think.

B. Non, *nisi* Dēus No, *except* God *take away*
ādīmāt sānam mentēm my right mind *from me.*
mīhī.

A. Et *ēgo* mālim au- And *I* would rather *hear*
dire tālēs fabūlās quam such *stories* than *know* THEM
expēriri. *by experience.*

T

II. DIVERSORIA.

The Taverns of France and Germany.

A. CUR itā vīsum est plerisque commorari bīdūm aut trīdūm Lugdūni? Ego ingrēssus itēr sēmēl, non conquiesco, donec pērvēnēro quō constītūi.

B. Imō ego admīrōr quēnquā pōssē avēlli il-linc.

A. Quā mōbrēm, tan-dem?

B. Quia illīc est lō-cūs undē socii Ul̄ssis non pōtērānt avēlli; illīc Sī-rēnēs. Nēmo tractātūr mēlius suā dōmī, quam illīc in pandōchēō.

A. Quid fit?

B. Aliquā muliēr ad-stābat semper mēnsa, quā exhilarārēt convīvās face-tiis ac lepōribus. Prī-mum māter familiās adī-bāt, quā salūtābāt, jūbēns nos esse hilāres, et con-sulērē boni quōd appōnē-rētūr. Filia succēdēbat huīc, elēgāns muliēr, mō-rībus ac līngūa ad dēo festī-vīs, ut pōssēt exhilarāre Cātōnēm ipsūm. Nēc confabulāntūr ūt cum ignō-tis hospitibūs, sed vclūt cum dīlīm nōtis, et famili-ārībūs.

A. Agnōsco hūmānī-tatē Gallicæ gēntis.

WHY does it seem so proper to most people to stay two days or three at Lyons? I, having entered upon a journey once, do not rest, till I come whither I designed.

Nay, I wonder that any one can be got from that place.

For what, I pray?

Because there is the place, from which the companions of Ulysses could not be drawn away; there are the Sirens. No body is treated better at his own home, than there in an inn.

What is done?

Some woman stood always by the table to divert the guests with wit and drollery. First, the good woman of the house came to us, who saluted us, bidding us to be merry, and take in good part what was set before us. The daughter succeeded her, a neat woman, of humour and language so merry, that she could divert Cato himself. Nor do they talk as with unknown guests, but as with those who were formerly known to them, and acquaintances.

I acknowledge the civility of the French nation.

B. Quōniām autēm illæ non poterant adesse sēpēr, quōd mūnia dōmestica essent obēūda, ac rēliqūī convīvæ consalutandi, quædam puella adstābat continēter instructā ad omnēs jōcōs. Unā erāt sātis excipitēdis jācūlis omnium: hæc sustinēbat fabulām, donēc filia rēdirēt: nam māter erāt nātū grandior.

A. Sed quālīs erāt asphāratūs tāndēm? nam vēntēr non expletur fabulis.

B. Prōfēcto lautus, ut ego mirer illos posse accipere hospites tam vili: rursus convīviō peracto, alunt hōmīnem lepīdis fabulis, nē quīd tædiī obrēpat. Vidēbār mīhi esse dōmī non pēregrē.

A. Quid fāctum est in cūbiculis?

B. Illic adērant aliquot puellæ nusquam nōn ridentes, lascivientēs, lūstīantēs: ultro rōgābānt, sī hābuerīmūs quid vestitū sordidūrum, lāvābant eas, ac reddēbant. Quid multis? vidēbāmūs nīhil illic prætēr puellas ac mulieres, nīsi in stabūlo, quānquā puella irrumpebant et huc frēquēntēr. Complectūntur abeuntes, ac dimittunt tanto affectu, quāsi omnēs essent frātres

But because they could not be present always. because the business of the house was to be minded, and the rest of the guests to be saluted, a certain girl stood by constantly furnished for all jests. SHE alone was sufficient for receiving the darts of all. She kept up the talk, till the daughter returned; for the mother was elderly.

But what kind of provision had you at the last? for the belly is not filled with stories.

It was truly grand, so that I wonder that they can entertain guests at so cheap a rate: again the feast being ended, they treat a man with pleasing stories, lest any thing of weariness should creep ON HIM. I seemed to myself to be at home, not abroad.

What was done in the chambers?

There were there some girls every where laughing, romping, playing: of their own accord they asked us, if we had any dirty clothes, they washed them, and returned THEM TO US. What need is THERE of many words? we saw nothing there besides girls and women, except in the stable, though the girls broke in also hither frequently. They embrace THE MEN departing, and dismiss them with so much affection, as if they all

aut *frōpīnquæ* cognātiō-
nīs.

A. Fortāssīs *istī* mō-
rēs *dēcēt* Gāllōs: mōrēs
Germāniæ *arrident* mīhi
māgīs, utpōte *masculi*.

B. Nunquam contīgīt
mīhi vīdēre Germāniam:
quārē, *quæso* te, ne grā-
vāre commēmōrāre, quī-
bus mōdīs accīpīūt hōs-
pītēm.

A. Nescio *an* sit
ubīque eādē rātīo trac-
tāndī: Narrābo quōd
ēgo vīdi. Nēmo *salūtāt*
advēniētem, ne vīdēan-
tūr *ambīre* hospītēm.
Nam exīstīmānt *id* sordī-
dūm, et indignūm Ger-
mānicā sēvēritātē. Ubi
inclāmāvēris *dīū*, tān-
dēm *ālīquīs* prōfert cāpūt
per *fenēstram* æstivarii
(nam dēgunt *in* his ferē
usque ad æstivum sōlstitiū-
um) non *alīter* quam tes-
tūdo prospicit *e testa*. Is
est rōgāndus, *ān* hīcēat
dīvērsārī illic. Sī non
rēnūit, *intelligīs* lōcūm
dārī.

Commōnstrāt
mānū mōta, rōgantī-
bus, ubi sūt *stabūlum*.
Illic *hīcet* *ībī* tractāre
tāum *ēquum* tāō mōrē:
nam nullūs *famūlus* ad-
mōvet mānūm. Sī est
celebrīus *diversōrium*,
ibī *famūlus* commo-
nstrāt *stabūlum*, atque
ētiām lōcūm *mīnīmē*

were THEIR brothers, or of
near kindred.

Perhaps those customs
become the French: the cus-
toms of Germany please me
more, as being manly.

It never happened to me to
see Germany: wherefore, I
pray you, do not think it hard
to relate, after what manner
the GERMANS entertain a guest.

I know not whether there
is every where the same way
of treating HIM. I will tell
what I have seen. Nobody
salutēs A MAN upon his coming,
lest they should seem to court
a guest. For they think that
mean, and unworthy of the
German gravity. When you
have called a long time, at last
some one puts forth his head
through the window of a stove
room (for they live in these,
almost till the summer solstice)
just as a snail looks out of
its shell. He is to be
asked, whether you may lodge
there. If he does not refuse,
you understand that a place
is allowed you. He shews,
with his hand moved, to those
who ask, where the stable is.
There you may manage your
horse according to your own
manner: for no servant puts
to his hand. If it be a grand
tavern, there a servant shews
the stable, and also a place
not at all convenient for a
horse. For they keep those

commōdum equō. Nam servant cōmodiōra ventūrīs, præsērtīm nobilībus. Si causēris quid, audīs statim, si non placet, quare aliūd diversorium. Præbent senūm in urbībus egre, et parce, nec vēndunt multo mīnōris quam avēnam ipsām. Ubī consūltum est equō commīgrās tōtūs in hypocaustum, cum ocrēis, sarcinīs, lūto. Id est unūm cōmūne omnībūs.

B. Apūd Gallōs designant cubicula, ubī exiūt sēsē, exiērgant, calefaciāt, aut etiā quiescāt, si libēāt.

A. Nihil tāle hic. In hypocausto exiīs ocrēas, indūis calcēōs. Si vis, mūtās indūsium; suspēndīs vestēs madīdas plūviā, juxta hypocaustum, ipsē admōvēs tē ut siccēris. Est et aquā parātā, si libēat lāvare mānūs; sēd itā mundā plerūmque, ut ālia aqua sīt quērēndā tibi, quā ablūās ēam lōtiōnem.

B. Laudo vīrōs effeminātos nullīs dēlicīis.

A. Quod si tu apphūlēris ad quartam hōrām ā meridie, tāmēn non cēnābīs antē nōnām, et nōnūquām dēcīmām.

B. Quāmobrēm?

are more convenient for those that are to come, especially for noblemen. If you find fault with any thing, you hear presently; if it does not please you, look for another tavern. They afford you hay in their cities with difficulty, and sparingly, nor do they sell it for much less than oats itself. When provision is made for YOUR horse, you go altogether into a stove-room, with your boots, baggage, and dirt. That is one room common to all.

Among the French they shew THE GUESTS chambers, where they may strip, wipe, AND WARM THEMSELVES, or even sleep, if they please.

No such thing is here. In the stove-room you put off your boots, AND put on shoes. If you will, you change your shirt; you hang up your clothes wet with rain, nigh the stove, you place yourself BY IT that you may be dry. There is also water ready, if you please, to wash your hands, but so clean for the most part, that other water is to be sought by you, with which you may wash off that washing.

I commend the men effeminated with no delicacies.

But if you arrive at the fourth hour after noon, yet you will not sup before the ninth, and sometimes the tenth.

What for?

C

A. Appārānt *nihil*,
nisi *vidēant* omnēs, ut mi-
nistretur *omnibus* eādē
op̄erā.

B. Quærunt *compen-
dium*.

A. Tēnēs. Itaque
frēquēnter *octoginta* aut
nonaginta convēniunt in
idē *hypocāustum*, pēdi-
tēs, *equitēs*, *negōtiātōrēs*,
nautæ, *aurigæ*, *agricolæ*,
puēri, *feminae*, *sāni*, *agrō-
ti*.

B. Isthuc est *vērē cæ-
nobium*.

A. Aliūs *ibi* pēctit
cāpūt, aliūs *abstergit* su-
dōrēm, aliūs *rēpurgāt*
perōnēs aut *ocrēas*, aliūs
erūctāt allium. *Quid*
mūltis? est non mīnor
confusio *ibi* *linguārum* et
persōnārū, quam *ōm* in
turri *Babel*. Quod si *con-
spexerint* *quem* *peregrinæ*
gentis, qui *præ* se fert
nonnihil *dignitātis* cultu,
omnēs sunt *intenti* in hunc,
contemplāntēs *oculis* *defix-*
is, quāsi *aliquod* *nōvū*
gēnūs *animāntis* *advectum*
sit ex *Africā*. Adēo *ut*
pōstquam *accubuerint*, *ad-
spiciānt* *continēnter*, *vultu*
reflexo in *tergum*; *nec* *dī-
mōveant* *oculos*, *immēmō-
rēs* *cibi*.

A. Rōmæ, *Lutetia*,
ac *Venetia*, nēmo *mīratur*
*quidquā*m.

A. Intērim est nē-
fas *tibi* *poscēre* *quidquā*m.

They provide *nothing*, ex-
cept *they* see all THE GUESTS,
that all may be served with the
same *trouble*.

They seek *the short way*.

You have it. *Wherefore*
frequently *eighty* or *ninety*
meet in the same *stove-room*,
footmen, *horsemen*, *tradesmen*,
sailors, *coachmen*, *husbandmen*,
boys, *women*, *healthy people*,
sick people.

That is really *living in*
common.

One *there* combs *his head*,
another *wipes off* the sweat,
another *cleans his winter shoes*,
or *boots*, another *belches up*
garlic. *What need* is THERE
of many words? There is *no*
less *confusion* *there* of *tongues*
and *persons*, than *formerly* in
the tower of *Babel*. But if they
see any one of a foreign nation,
who makes *shew* of something
of *dignity* by his dress, all are
intent upon him, *viewing him*
with their eyes *fixed*, as if some
new kind of animal *was brought*
out of *Africa*. So that after they
have *sitten down* to table, they
look at him *continually*, with
their face *turned backward*: nor
do they take off *their eyes*, un-
mindful of *their meat*.

At Rome, *Paris*, and *Ve-
nice*, no body *wonders* at any
thing.

In the mean time *it is*
unlawful for you to call for any

Ubi jam vesp̄r̄a est mult̄a, nec plūres expectāntūr ventūrī, sēnēx fāmulus prōdit cānā barbā, tonsō capītē, torvō vultū, sordidō vestītū.

B. Oportēbat tālēs essē a pocūlis Rōmānīs Cardīnālībūs.

A. Is circūmāctis ōcūlis, dīnūmērat t̄cītus quot sint in hypocaustō; quo plures videt adesse, hoc vehemētius hypocautum accendītūr, ētlāmsi aliōqui sōl sit molestus estu. Hāc est prācipūā pars bōnæ tractātiōnis, si omnēs diffūant sudōre. Si quis non assuētus vapōri, ap̄eriat rīmam fenēstræ, ne pr̄focētur, prōtinus audīt, claudē. Si respondēas. Non feram, audīs, quārē igitur aliūd dīversōriūm.

B. Atqui nihil vidētūr periculōsius, quam tam multōs haurīre ēundēm vapōrem, maxīmē corpōre rēsōlūtō, atque heic capere cibūm, et commōrārī complūrēs hōrās. Nam jam omīto alliātōs rūctūs, et flatūm vēntrīs, putres halītūs: sunt multi qui lābōrant occūltīs mōrbīs, et omnis morbus habet suūm contāgiūm. Certe plerīque habēt Hispanīcam scabīem, sive, ut quīdam vocānt, Gallīcam, cum sit commūnis omnīum

thing. When now the evening is late, and no more are expected to come, an old servant comes out with a gray beard, trimmed head, grim look, and mean clothing.

It was requisite that such should be cup-bearers to the Roman cardinals.

He having cast about his eyes, reckons silently how many there are in the stove-room. The more he sees present, the more violently the stove is heated, though otherwise the sun is troublesome by HIS heat. This is the chief part of good treatment, if all run down with sweat. If any one not accustomed to the heat, would open a chink of a window, lest he be stifled, immediately he hears, shut it. If you answer, I cannot bear it, you hear, look out then another tavern.

But nothing seems more dangerous, than that so many should take in the same vapour, especially the body being open, and now take meat, and stay several hours. For now I omit garlic belches, and the blast of the belly, stinking breaths. There are many, who are troubled with secret diseases, and every distemper has its infection. Certainly most have the Spanish pox, or, as some call it, the French, though it be common to all nations. I think there is not much

nātiōnum. Opīnor ēsse non mūlto mīnūs pericūli ab his, quam leprōsis. Jam tu divīnā quāntūm discriminis sit in pēstilentiā.

A. Sunt fortēs vīrī, rīdent, ac negligunt, istā.

B. Sed intērim sunt fortēs pericūlō multōrum.

A. Quid faciās? sic assueverunt; et est constantis animi non discēdere ab institūtis.

B. Atquē antē viginti quīnque annōs, nīhil erat rēcēptius apūd Brabāntōs, quam publicæ thērma; hæ nunc frīgēt ubīque; nam nōva scabiēs dōcūit nos abstīnere.

A. Sed audi cætērā: post illē barbātus, Gany-mēdēs rēdit ac instērnit mensās lintēis quot pūtat esse satis illi nūmērō. Sed O immortālem Deum! quam non milesiis. Dīcēres cannābēa detrāctā ex antēnnīs. Nam dēstīnāvīt ad mīnīmum octo convīvas unīcuique mensæ. Jam quībus patrīus mōs est nōtūs, accūmbunt, ubi libītum fuerīt cuique. Nam est nullūm discriminē intēr paupērēm et dīvītēm, intēr hērūm et sērvūm.

B. Hæc est illā vētūs æquālitas, quam nunc tyrānnīs submōvit ē vitā.

less danger from these than lepers. Now do you guess, how much danger there is in the plague.

They are stout fellows, they laugh at, and disregard those things.

But in the mean time they are stout at the hazard of many.

What can you do? So they have been used, and it is the part of a constant mind not to depart from old customs.

But twenty-five years ago, nothing was more common amongst the Brabanti, than public baths; those now are out of use every where: for the new pox has taught us to abstain FROM THEM.

But hear the rest. Afterwards that bearded Ganymede returns, and spreads the tables with linens, as many as he thinks are sufficient for that number. But O immortal God! how far from being fine! you would say they were canvass taken down from the sail-yards. For he designed at least eight guests for every table. Now they, to whom the country custom is known, sit down where it pleases every one. For there is no difference betwixt a poor man and a rich, betwixt a master and a servant.

This is that old equality, which now tyranny has removed out of life. So I be-

Sic optinor Christum vix-
isse cum Discipulis.

lieve Christ lived with his disci-
ples.

A. Postquam omnes
accubuerunt, rursus illē
torvus Ganymēdes prōdīt,
ac dēno dīnūmerat suā
sōdālītā. Mox rēversus,
appōnit singulis lignēum
pinācium, et cochleārē
factū ex eādē argēto,
deinde cyāthūm vitrēum,
aliquāto post pānēm.
Eūm quisque rēpūrgat sibi
per otium, dum pultēs
cōquūntur. Ita sēdēt
nōnnūquā fērmē spātiō
hōræ.

After all are seated, again
that grim Ganymede comes
out, and again counts over
his companies. By and by
returning, he sets before each
a wooden dish, and a spoon
made of the same silver, then
a glass, a little after bread.
That every man cleans for
himself at his leisure, whilst
the pulse is boiling. So they
sit sometimes almost the space
of an hour.

B. Nullus hospitum
efflagitat cibum interīm?

Does none of the guests
call for meat in the mean-
time?

A. Nullus cui ingē-
nium regiōnis ēst nōtum.
Tādem vinū appōnitur,
bonē Dēus, quam non fu-
mōsum! oportebāt so-
phistās non bibere aliud;
tanta est subtilitās et a-
crimōnia. Quod si quis
hospēs, pecūnia oblātā
privātim, rogat ut aliud
gēnūs vīnī pārētur ali-
unde, primum dissimū-
lant, sēd cō vultū, quāsi
interfectūri. Si urgēās,
respōndent, hic tot cō-
mitēs et marchionēs di-
versāti sunt, nēque quis-
quam questus est de meo
vino; si non placet,
quere tibi aliud diversō-
rium: nam habent nobilēs
sua gēnūs sōlos pro hōmī-

None to whom the tem-
per of the country is known.
At length wine is served up,
good God, how far from being
insipid! It was requisite for
sophisters not to drink any
other; such is the thinness and
sharpness. But if any guest,
having offered money privately,
asks that some other kind of
wine may be procured from some
other place, at first they dis-
semble, as if they would kill
you. If you press them, they
answer, so many earls and
marquises have lodged here,
nor did any of them complain
of my wine; if it does not
please you, look out for yourself
another tavern; for they ac-
count the noblemen of their na-

nibus, et ostentant insignia hōrum nusquam non. Jam igitur habēnt offam quam obijciant latranti stomācho. Mox disci vēniunt magnā pompā. Primus ferme habēt offas pānis madēfactas jūre carniū, aut si est pisculāntia diēs, jūre legūminū. Deinde aliud jua, post aliquēd carniū rēcoctarum, aut salsamentōrum rēcalfactorum. Rursus aliquid pultis, mox aliquid solidiōris cibi, donēc, stomāchō prōbe dōmīto appōnant assas carnēs, aut elixoa piscēs, quos non possis contemnere omnino: sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemādmōdum actōrēs fabulārum, qui admīscunt chōrōs scenīs: autem cūrant ut extrēmus actus sit optimus.

B. Et hoc est boni poētæ.

A. Porro sit piaculum, si quis intērim dicat, tollē hunc discum, nēmo vestitur. Dēsīdēndum est usque ad spatium præsīcriptum quod illi mētiūntur clepsīdrīs, ut opīnor. Tandem ille barbātus, aut pandochēus ipse minimum diffērens a sāmīlis vestītu, prōdit, rogat, ecquid ānīmī nobis sit. Mox aliquod generosius vinum

tion alone for men, and shew the coats of arms of these every where. Now therefore they have a thin slice, which they can throw to the barking stomach. By and by the dishes come in great pomp. The first commonly has pieces of bread soaked in the broth of flesh, or, if it be a fish-day, in the broth of herbs. After that another kind of broth, afterwards something of flesh boiled over again, or salt fish warmed again. Again some pulse is set down, by and by some more solid meat, 'till, the stomach being well tamed, they serve up roasted flesh, or boiled fish, which you cannot condemn at all. But here they are spating, and suddenly take THEM away. After this manner they diversify the entertainment, as the actors of plays, who mix chorusses with their scenes; but take care that the last act may be the best.

And this is the part of a good poet.

Moreover it would be a heinous crime, if any one in the mean time would say, take away this dish, no body eats. You must sit 'till the time appointed, which they measure with hour-glasses, as I suppose. At last that bearded fellow, or the tavern-keeper himself, very little differing from the servants in his dress, comes out, AND asks if we have a fancy for any thing. By and by some

adferunt. Autem amant eos qui bibunt largius, cum solvat nihil plus, qui hausert plurimum vini, quam qui minimum.

B. *Ingénium gentis mīrum.*

A. *Cum nonnunquam sint qui abstinent, plus duplo in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium, mīrum dictu, quis strepitus ac tumultus vobiscum sit ibi, postquam omnes cœperunt incallescere potu. Quid multis? omnia sūrda. Ficti monitiones admiscunt se frequentē, quod generē hominum, cum sit nullum magis detestandum, tamen vix credās quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocaustum videatur corrūturum. Nequē quisquam audiat alterum loquentem. At interim videntur sibi vivere suaviter; atque desiderandum est illic, volenti nolenti, usque ad multam noctem.*

A. *Nunc tandem absolvē convivium; nam me tædet quōque tam prolixi.*

A. *Fāciam. Tandem casē sublato, qui vix placet illis, nisi putris ac scatens vermicibus, illē barbatus prōdit, ad-*

better wine is brought. But they love those who drink plentifully, though he who drinks most wine, pays no more than he who drinks least.

The temper of the nation is strange.

When sometimes there are some who consume more by double in wine, than they pay for the whole feast. But before I end this entertainment, it is wonderful to be told, what a noise and confusion of voices there is there, after that all have begun to grow warm with drink. What need is there of many words? all places are full of noise. Pretended fools thrust themselves in frequently, with which kind of men, though there can be none more detestable, yet you can scarcely believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live pleasantly; and you must sit there, willing or unwilling, till late night.

Now do at length finish the entertainment; for I am weary also of it being so long.

I will do it. At last the cheese being taken away, which scarcely pleases them, unless it is rotten and full of maggots, that bearded fellow comes

fērēns pināciūm sēcūm, in quō pinxit crētā allquōt circūlōs, et semīcircūlōs, depōnit id in mensā, tace- tūs intērim ac tristīs, dī- cērēs quemplām Charon- tem. Qui agnoscunt pic- tūrām, dēpōnunt pecūni- am, deinde aliūs atque aliūs, donēc pināciūm ex- plicātur. Deinde nōtātīs qui dēpōsuerūt, supputat tacītus; si nīhil dēsit, an- nūit capite.

B. Quid si quid sū- pserit?

A. Fortāssē reddē- rēt, et faciūt hoc nōn- nūquam.

B. Nēmo reclamāt rātiōni iniquae?

A. Nēmo qui sāpīt, nam audīret protinus, quid hōmīnis es tū? solvēs nī- hīlō plūs quā alīi.

B. Narrās libērūm gēnūs hōmīnūm.

A. Quōd sī quis las- sus ex itinēre cūpītet mox a cenā petēre lectum, ju- bētur expectāre, donēc ceteri quōque eānt cubi- tūm.

B. Vidēor mīhi vidē- rē Plātōnīcam urbē.

A. Tum sūus nīdūs ostenditur cuique, et vēre nīhil aliud quā cubicul- um; nam ibī sunt lecti tantum, et nīhil prætērā, quō utāris aut quōd fūrē- ris.

forth, bringing a trencher with him, in which he hath drawn with chalk some circles, and se- mi-circles, he lays it upon the table, silent in the mean time and sad; you would say that he was some Charon. They who know the picture, lay down their money, then another and another, till the trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his head.

What if any thing should be over?

Perhaps he would return it, and they do this some- times.

Does nobody cry out a- gainst the reckoning as unjust?

Nobody who is wise; for he would hear forthwith, what sort of a man are you? You shall pay no more than others.

You are telling of a free kind of men.

But if any one, weary af- ter his journey, desires present- ly after supper to go to bed, he is ordered to wait till the rest also go to bed.

I seem to myself to see a Platonīc city.

Then his nest is shewn to every one, and truly nothing else than a bed-chamber; for there are beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

A. Eādem quæ in convivio, linteā lotā fortē sex mensēs antē.

B. Quid interim fit de equis?

A. Tractantur ad eādem disciplinā, ad quam hominēs.

B. Sed est eādem tractatio ubique?

B. Alicubi est civilior, alicubi durius quam narravi; verum in genere est talis.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longobardiam, rursus in Hispaniā, deinde in Angliā, et in Walliā? Nam Angli obtinent partim Gallicōs, partim Germanicōs mōrēs, ut mixti ex his duabus gentibus. Walli prædicant se aboriginēs Anglōs.

A. Quæso te ut narres, nam nunquā contigit mihi videre eos.

B. In præsentia non est otium; nam nautā jussit adessem ad tertiam horam, nō velle relinqui; et habet sarcinulā: aliquid opportunitas dabitur nobis garriendi usque ad satiētatem.

Is there cleanliness there?

The same as in the feast, *linens* washed perhaps *six months* ago.

What in the mean time becomes of the horses?

They are treated according to the same discipline as the men.

But is there the same treatment every where?

In some places it is more civil, in some places more hard than I have told you; but in general it is such.

What if I now tell you after what manner guests are treated in that part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales; For the English acquire, partly the French, partly the German customs, as being mixed of those two nations. The Welsh boast that they are the original English.

I pray you that you would tell me, for it never happened to me to see them.

At present I have not time; for the sailor ordered me to be with him by the third hour, unless I would be left behind; and he has my baggage: at another time an opportunity will be given us of chatting to satisfaction.

III. SPECTRUM.

The Apparition; or, the Force of Credulity.

A. QUID *bōna* rei est quōd *rīdēs* tēcūm tam suaviter, quāsi nactūs sis thesaurum?

B. Tuā *divinātio* non āberrāt *prōcūl* à scōpō.

A. Annon impertīēs sōdālī quicquid bōnī istuc est?

B. Imō, jamdudum optābām *quempiām* dārī mīhi, in cūjus sinum *effundērem* hoc gaudium mēum.

A. Age igitur impertī.

B. Audīvi mōdo lepidīssimam *fabulam* quam jūrēs esse comīcum figmentum, nīsi lōcūs, *personae*, ac tōta rēs esset tam nōtā mīhi, quām tū es nōtūs mīhi.

A. Gestīo audīre.

B. Nōstīnē Pōlūm gēnērūm *Fauni*?

A. Maxīme.

B. Is est ēt auctōr et actōr hujus *fabulae*.

A. Facīlē crēdīderīm, nam illē possit agēre *quavis* fabūiam: vėl absqūe *personā*.

B. Sic est. Nosti, opīnor prāedium quod habet non ita *prōcūl* a Londīno.

WHAT *fine* thing is that which you are laughing at with yourself so agreeably, as though you had got a treasure?

Your guess does not wander far from the mark.

Will you not impart to your companion whatsoever *fine* thing that is?

Nay, some time since I was wishing that some body might be given to me, into whose bosom I might pour out this joy of mine.

Come then impart it.

I have heard just now a very fine story, which you would swear was a comic fiction, unless the place, the persons, and the whole affair were as well known to me, as you are known to me.

I long to hear it.

Do you know *Pool* the son-in-law of *Faun*?

Yes.

He is both the author and the actor of this play.

I can easily believe it, for he could act any play, even without a mask.

So it is. You know, I think, the estate which he has not very far from London.

A. Phy! *compōtāvī-*
mus illic sepē.

B. Agnōscīs *igītūr*
viam septam utrīnque ar-
bōribus digestis pāri intēr-
vālo.

A. Ad *lævam partem*
ædium, ferē altēro jactu
balistæ.

B. Tēnēs. *Altērum*
latūs viæ hābēt siccūm al-
vēum obsitūm dumis et ve-
ripus; e ponticūlō est itēr
in planitiēm.

A. Mēmīnī.

B. Jampridēm rumor
vāgābātur, ac fabūla per
rusticos ejus lōcī, spec-
trum obversāri juxta hunc
ponticūlūm, cūjus mīsē-
rāndi ējulātus exaudiren-
tur subīnde; suspicābān-
tur ēssē animam cūjuspī-
am quæ torquērētur diris
cruciātibus.

A. Quis *ērāt auctōr*
istius rūmōris?

B. Quis *nīsī Pōlus?*
præstruxerat hoc proēmī-
um suæ fabūla.

A. Quīd *vēnit isti in*
mentem, ut confingēret is-
tā?

B. Nescio, *nīsī quā*
ingēnium hōmīnis est sic;
gaudet lūdēre stultitiā
pōpūli commentīs hūjūs-
mōdi: Dīcam quīd desig-
nārit nūpēr hūjus gēnērīs.
Aliquamultī ēquītābāmus
Richmondum, intēr quōs
ērānt, quōs tu dīcērēs
cordātōs vīrōs. Cælum

Pugh! *we have drank to-*
gether there many a time.

You know *therefore* the
way *hedged* in on both sides
with trees planted at an equal
distance.

On the left *side* of the
house, almost two bow-shots
off.

You have it. *One side of*
the way has a dry ditch set
with thorns and briars; *over*
the bridge there is a way into a
plain.

I remember.

Some time ago a report
spread, and a story, among the
country people of *that* place,
that a spirit haunted *nigh* this
bridge, whose miserable howl-
ings were heard now and then:
they suspected that it was the
soul of some man, who was tor-
tured with direful torments.

Who was the author of
that report?

Who but Pool? He had
prepared this as a prologue for
his play.

What came into his mind
to invent those things?

I know not, *unless be-*
cause the humour of the man
is so; he loves to play upon
the folly of the people with
inventions of this kind. I will
tell you what he contrived lately
of this sort. A good many of
us were riding to Richmond,
amongst whom there were
some whom you would call

erāt mire serenum, nec suffuscatum usquam ullā nubeculā. Ibi Pōlus oculis intentis in calum signavit tōtam faciē et scapulās imāgine crucis, et vultu composito ad stupōrem, itā dixit sēcum, *Immortālem Deum! quid ego vidēo? Rōgantibus qui sequitābant proxime, quid vidēret, rursus obsignans sē majore cruce, clementissimus Deus avērtat hoc ostentum, inquit. Cum instārent cupiditate cognoscendi, ille defixis oculis in calum, ac commonstrans locūm calī digito, inquit, nonne vidētis immānem draconem armatum ignēis cornibus, caudā rērtōā in circūlum? Cum negārent sē vidēre, atque ille jussisset intendērent oculōs, ac subinde commonstrāret locum, tandem unus quispiam, ne vidēretur parum oculatus, affirmavit sē quōquē vidēre: unus item atque alter imitatus est hunc; nam pūdebat eos non vidēre quod esset tam perspicuum.—Quid multis? intra trīdūm hic rūmor pervāsērat tōtam Angliā, tāle portentum appāruisse.—Mirum autem quantum pōpūlārī fāma addidit fabulæ. Nec defuērāt, qui sērio interpretārentur quid ostentum vēllēt sibi. Ille*

prudent men. The sky was wonderfully clear, nor overcast any where with any little cloud. There Pool with his eyes directed towards heaven, marked all his face and shoulder-blades with the sign of the cross, and, with a countenance composed to astonishment, said thus with himself, *immortal God! What do I see? They asking, who rode next, what he saw, again signing himself with a greater cross, the most merciful God avert this omen, says he. When they urged him out of a desire of knowing, he having fixed his eyes upon heaven, and shewing the place of the heaven with his finger, says, do you not see a huge dragon, armed with fiery horns, with his tail turned up into a circle? When they denied that they saw it, and he had bidden them direct their eyes, and now and then shewed them the place, at last some one, lest he should seem bad-sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain.—What need is THERE of many words? Within three days this report had gone through all England, that such a strange sight had appeared. But it is wonderful how much popular fame added to the story. Nor were there wanting some, who, in earnest, interpreted what the*

qui commentus fuerat argumentum, fruebatur horum stultitiâ cum magnâ voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea quidam Faunus, sacerdos divertit ad Polum commodissimum, ex genere eorum, quibus non satis est appellari Latine regulares, nisi idem cognomen accinatur Grace, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgariter sapere, praesertim in rebus sacris.

A. Intelligo, actor fabulae repperitus est.

B. Super cenam sermo ortus est de rumore spectri. Cum Polus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cepit obtestari hominem, ut doctus ac pius vir succurreret animulae patienti tam dira; et si quid dubitâs, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum. Adjunge tibi quem voles comitem, ita audies et tutior et certius.

A. Quid deinde?

B. Cenâ peractâ, Polus ex more abit ventum, aut aucupatum. Faunus obambulans, cum jam

prodigy meant. He who had contrived the farce, enjoyed their folly with great pleasure.

I know the temper of the man; but return to the apparition.

In the mean time, one Faun, a priest, turns aside to Pool very opportunely, of their kind, for whom it is not enough to be called in Latin regulars, unless the same surname be sung to them in Greek, BEING a parson of a neighbouring town thereabout. He seemed to himself not to be vulgarly wise, especially in things sacred.

I understand, an actor of the farce was found.

At supper a conversation arose about the report of the apparition. When Pool perceived that this report not only had been heard by Faun, but was also believed, he began to beseech the man, that being a learned and godly man, he would succour the poor soul suffering such dreadful things; and if you doubt at all, says he, examine the matter, walk about ten near that bridge, and you will hear miserable howling. Take to you whom you will as a companion, so you will hear both more safe and more certainly.

What then?

Supper being ended, Pool, according to his custom goes a hunting, or a fowling. Faun walking, when now the dark-

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tēnēbræ sustulissent certum iudicium de rebus, tandem audīt miserāndos gemitūs. Hos artifex Pōlus effingēbat mīrē, abdītus illic in veprēto, fictili ollā adhībītā ad id; quo vox reddīta e cavo sonāret quiddam lugubrīus.

A. Hæc fabūla, ut vīdeo, vincit phasmā, Menandri.

B. Dīcēs isthūc māgis, si audiēris tōtam. Faunus rēcēpit sē dōmum, cūpiens narrāre quōd audīasset. Pōlus antēvērāt jam āliā compendiāriā viā. Ibī Faunus nārrat Pōlō, quod ērat actum, et affingit aliquid ētiam, quo res essēt admirābiliōr.

A. Pōterat Pōlus intērim tēnēre rīsum?

B. Illēnē! Hābēt vultum in mānū. Dixisses rem āgī sērito. Tandem Faunus, Pōlō obtes- tante vēhemētēr suscepit nēgōtium exorcismi, et āgit tōtam eam noctem insōmnem, dum despicit quibus mōdīs aggrēdēt- tur rem tūto, nam mīserē mētuebāt sibi quōque. Prī- mum itaque efficacissimī exorcismi congesti sunt, et nonnulli nōvi addīti per viscēra beāte Mariæ, per ossa beāte Weren- fridæ. Deindē lōcūs de- lectus est plānitīē vicinā

ness had taken away a plain discernment of things, at length hears miserable groans. These the artist Pool counter- feited wonderfully, being hid there in a bushy place, an earth- en pot being used for that pur- pose; that the voice being re- turned from the hollow, might echo something very mournfully.

This farce, as far as I see, exceeds the apparition of Me- nander.

You will say that more, if you hear the whole. Faun be- took himself home, desiring to tell what he had heard. Pool had got before already by ano- ther short way. There Faun tells Pool, what had been done, and invents something too, so that the thing might be more wonderful.

Could Pool in the mean time refrain laughing?

He! He has his counte- nance in his hand. You would have said that the thing was doing in earnest. At last Faun, Pool beseeching HIM very much, undertook the business of exorcism, and spends all that night without sleep, whilst he considers by what ways he might attempt the thing safely, for he was miserably afraid of himself too. First then the most effectual exorcisms were heaped up, and some new ones added, by the bowels of the blessed Mary, by the bones of blessed Werenfred. Then a place was chosen in the plain

veprēto, unde vox exaudiebātūr. Sātis amplius circūlus circumductus est qui hāberet crēbras crūces variasque nōtūlas: hęc omnia perāgēbāntur concēptīs vērībīs. Ingens vās plēnum consecrāta aquæ abhībītum est. Sacra stōla, quam vōcānt, addita est in collum, unde pendēbat inītiūm Evangēlii sēcūndum Jōannēm. Hābēbat in lōcūlīs cērūlam sōlītā consecrāri quotānis a Romāno pontifice, quæ dīcītur, vulgo, Agnus Dei. His armis olim mūniēbant sē adversus noxiōs dæmōnās, prius quam cūculla Francisci cōpit esse formidābilis illis. Omnia hęc procurāta sunt, nē, si esset mālus spīritus, fācēret impētum in exorcistam. Nec tāmen ausus est committēre sē solum circūlo, sed decretum est altērum sacerdotem abhībēndum esse. Ibī Pōlus mētūēns, nē, si nasūtior esset adjunctus, mystērīum fabulæ prōdērētūr, adjungīt quendam parōchum ex vīcīniā, cui opērit tōtā rem; nam sic actiō fabulæ postulābat, et ērāt is qui non abhorrēret a tali lūdō. Postrīdiē, omnībus rēbus pārātis rīte, sub dēcīmam hōram Faunus, cum parōchō, ingreditur circūlum. Pōlus, quī

nigh the bushy place, from whence the voice was heard. A pretty large circle was drawn which had many crosses, and divers marks: all these things were done with prescribed forms of words. A large vessel full of holy water, was used. A holy gown, as they call it, was put over his neck, whence hung the beginning of the gospel according to John. He had in his pockets a piece of wax used to be consecrated every year by the Roman pontiff, which is called, commonly, the lamb of God. With these arms formerly they fortified themselves against mischievous dæmons, before the hood of Francis begun to be terrible to them. All these things were provided, lest, if it were an evil spirit, it would make an attack upon the exorcist. Neither yet dare he trust himself alone in the circle, but it was determined that another priest should be employed. There Pool fearing, lest, if a cunninger man was joined with THEM, the mystery of the farce would be discovered, joins to HIM a certain parson of the neighbourhood, to whom he discloses the whole matter; for so the acting of the farce required, and he was one that was not averse to such sport. The day after, all things being prepared rightly, about the tenth hour Faun, with the parson, enters the circle. Pool, who

præcesserat gemit miserabiliter *e vepreto*. Faunus auspiciatur exorcismum. Intērim Polus subducit se clam per tenēbras, in proximam villam. Illinc adducit aliam personam fabulæ, nam non poterat agere per multos.

A. Quid faciunt?

B. Conscondunt nīgros equos, ferunt occultum ignem secum, ubi non abessent procul a circulo, ostendant ignem, quo abigerent Faunum metu e circulo.

A. Quantum offere sumpsit ille Polus, ut falleretur!

B. Sic homo est. Verum ea res propemodum cesserat fessime illis.

A. Qui sic?

B. Nam equi consternati igne subito prolati, parum abfuit quin precipitarent et se, et sessores. Habes primum actum fabulæ. Ubi reditum est in colloquium, Polus, velut ignarus omnium, rogat quid esset actum. Ibi Faunus narrat, duos terribiles Dæmones inspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum, verum abactos in malam rem efficacibus verbis. Cum animus accrevisset Fauno his rebus, die postero rediit in circu-

had gone before, groans miserably out of the bushy place. Faun begins the exorcism. In the mean time Pool withdraws himself privately in the dark, into the next village. Thence he brings another actor of the farce; for it could not be acted but by many.

What do they do?

They mount black horses; they carry covered fire with them; when they were not far from the circle, they shew the fire, so that they might drive Faun by fear out of the circle.

How much pains took that Pool, that he might deceive!

So the man is. But that thing had well nigh fallen out very unfortunately for them.

How so?

For the horses being affrighted with the fire suddenly produced, had like to have thrown both themselves, and THEIR riders. You have the first act of the farce. When they returned to confer together, Pool, as if ignorant of all things, asks what had been done. There Faun tells him, that two very ugly devils had been seen by him upon black horses, with fiery eyes, and breathing fire out of their noses, who had tried to enter the circle, but were driven away into a bad situation by powerful words. When courage had increased to Faun by these things, the day following he returned into the

*lūm cum summo apparā-
tu: cumquē provocāssēt
spectrum multis obtestati-
ōnibus, Polus rursum cum
collēgā ostendit sē prōcūl
ex atris equīs, horrendo
frēmītu, quāsi cūpērēt
irrupere circūlum.*

A. Hābēbānt nīhil īg-
nis?

B. Nīhil, nam īd ces-
sērat mālē. Sed audi ālt-
ud commēntum. Dūcē-
bant longum fūnēm; eō
tracto lēviter ster hūmum,
dum uterque prōrīpit se
hinc atque hinc, vēlūt,
ābācti exorcismīs Fauni,
provōlvunt in terram ū-
trumque sacērdōtem, unā
cum vāsē quōd hābēbant
plēnum sacræ āquæ.

A. Parōchus tūlit hoc
præmii pro suā actiōne?

B. Tūlit, et tāmēn
mālūt perpēti hoc, quam
dēsērēre fabūlam cæptam.
His gestis itā, ūbī rēdītum
est ad collōquium, Faunus
deprædicat apud Polum in
quāto pericūlō fuisset, et
quam fortiter profligāssēt
ūtrūmque cacodæmōnem
suīs verbīs; jamquē con-
cēpērat certam fiduciam,
esse nullum dæmōnem tam
noxium, aut impūdētem,
qui possēt irrupere cir-
cūlum.

B. Illē Faunus non
multum ābest à falūō.

*circle with his utmost furni-
ture. And when he had called
forth the spirit with many ear-
nest entreaties, Pool again with
his colleague shewed himself at
a distance from the black horses,
with a horrid muttering noise,
as if they wished to break into
the circle.*

Had they no fire?

*None, for that had fallen
out unfortunately. But hear
another invention. They brought
a long rope; that being drawn
lightly along the ground, whilst
each throws himself out on this
side and that side, as if driven
away by the conjurings of Faun,
they tumble down upon the
ground both priests, along with
the tub which they had full of
holy water.*

Did the parson get this re-
ward for his acting HIS PART?

*He did get IT, and yet he
chose rather to suffer this,
than to forsake the farce be-
gun, these things being mana-
ged thus, when they had return-
ed to the conference, Faun de-
clares to Pool in how great dan-
ger he had been, and how
bravely he had put to flight both
the devils by his words; and
now he had conceived a cer-
tain assurance that there was
no devil so mischievous, or
impudent, who could break into
the circle.*

*That Faun is not far re-
moved from a fool.*

D 2

B. Audisti nihil adhuc. *Fabula* prōgressā hujusque, commodum sūpervenit Poli gēner, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mirē festivo ingēntō.

A. Scio, nec abhorrrens ab hujusmodi jocis.

B. Abhorrrens! ille dēsereret nullum non vādīmōnium, si talis fabula esset vel spectandā, vel agendā. Sōcer denarrat omnem rem huic, atque dēlēgat ei partes, ut agat animam. Sūmit ornātum, ac lūbens convolvit sē linteo, quemādmōdum fūnēra solent apud nōs. Hābēt vīvam prūnam in testā, quæ per lintēum reddēbat spēctem incēndiī. Sūb noctem itum est ad locum ubi hæc fabulā, agēbatur. Mirī gēmītūs audiūntur. Faunus expēdit omnēs exōrcismōs. Tandēm animā ostēndit sēsē prōcūl intrā vepretūm, sūbīndē ostēntāns ignem, ac suspīrans mīserē. Cum Faunus obtēstārētūr hanc, ut elōquērētūr quisnam esset, Polus, prostrāit subitō ē vepreto, ornātu cacodmōnis, fictōque frēmītū, inquit est tibi nihil jūris in hanc animām, est mēa. Ac subīndē prōcūrrit usque ad ōram circuli, vēlūtī faciūtūs impētū in exor-

You have heard nothing as yet. *The farce* having advanced thus far, in good time comes in Pool's son-in-law, for he had married his eldest daughter, a young man, as you know, of a wonderful merry disposition.

I know, and not averse to such sports.

Averse! he would forsake any bail, if such a farce was either to be seen or to be acted. *The father-in-law* tells the whole matter to him, and appoints him his part, that he may act the soul. He takes his dress, and willingly wraps himself in a sheet, as dead bodies are used to be with us. He has a live coal in a shell, which through the sheet reflected the appearance of fire. About night they went to the place where this farce was acting. Wonderful groans are heard. Faun makes ready all his exorcisms. At length the soul shows itself a great way off, within the bushy place, now and then shewing the fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy place in the dress of an evil spirit, and with a feigned muttering noise, says, you have no right to this soul; it is mine. And now and then he runs up to the edge of the circle, as if he would make an attack upon the conjurer: And by and by, as if beat off by the words of the conjura-

cristam: moxque vult sub-
mōtus vērōis exorcismi,
et vi sacrae aquae, quam
aspersit illi multam, re-
trōcēssit. Tandem pæ-
dagōgo dæmōne abācto,
dialogismus Fauni cum
animā nascitur. Respondit
percunctanti et obtestanti,
sē esse animā Christiani
hōmīnis. Rogata, quo nō-
mīne vōcārētur, respon-
dit, Faunus: Faunus, in-
quit, idem est mihi nōmē:
jamque rēs cœpit esse cor-
di illi māgis ex commūni
nōmīnē, ut Faunus libērā-
ret Faunum. Cum Fau-
nus percontārētur multā,
ne dīūtina confabulatio
prōderet fūcūm, anima
subducēbat sēsē, negāns
esse fas sibi collōqui dī-
ūtius, quod tempus urgē-
ret, quo cōgērētūr ābire,
quo libēret pædagōgo dæ-
mōni: tamen pollicita est
se reditūram postridie hō-
rā qua esset fas. Rur-
sus conveniunt in Poli
ædībūs, qui erat chōrāgus
fabulæ. Ibi exorcista de-
narrat quid esset gestum,
admentiens nonnullā eti-
am, quæ tāmēn persuadē-
bat sibi esse vērā, adēo
favēbat nēgōtio quod agē-
bātur. Jam hoc comper-
tum erat, scilicet, esse
Christiānam animā quæ
vexārētur diriscruaiibus
sub inclemētissīmo dæ-
mōne. Huc omnis conā-

tion, and the virtue of the holy
water, which he sprinkled upon
him in great plenty, he drew
off. At length the pedagogue
devil being driven away, a dia-
logue of Faun with the soul be-
gins. It answered him, ask-
ing and beseeching it, that it
was the soul of a Christian
man. Being asked, by what
name it was called, it answer-
ed, Faun: Faun, says he, the
same is my name: and now the
thing began to please him more,
because of the common name,
that Faun might deliver Faun.
When Faun was asking it ma-
ny things, lest a long discourse
might betray the roguery, the
soul withdrew itself, denying
that it was lawful for it to talk
longer, because the time was at
hand, when it would be obliged
to go whither it pleased the pe-
dagogue devil: yet it promised
that it would return the day af-
ter at the hour when it would
be lawful. Again they meet in
Pool's house, who was the fur-
nisher of the farce. There the
conjurer tells what had been
done, lying in some things
too, which yet he persuaded
himself to be true, so much did
he favour the business which
was doing. Now this was found
out, namely, THAT IT was
a Christian soul which was
plagued with dreadful tor-
ments, under a most un-
merciful devil. To this
all his endeavour is di-
rected. But a certain comi-

tus intēnditur. Vērum, quiddam rīdīculum accidit in proxīmo exorcīsmō.

A. Obsēcro, *quidnam?*

B. Cum *Faunus* evōcāsset *animam*, *Pōlus*, qui agēbat *demonem*, assiliit *prorsus* sic, quāsi irrūptūrus intrā circūlum, cumque *Faunus* pugnārēt exorcīsmīs, et aspergēret *multam vim aquæ*; tandem *dæmon* exclāmāt, sē ne *fācere* omnia istā quīdēm *pīli*; inquit, *hābuit* ti rem cum *puellā*, *ēs mei jūris*. Cum *Polus* dīcēret *īd jōcō*, tāmen *fōrte* fortūnā vīsū est dīxīsse *vērū*: nam exorcīstā tactus hoc dicto, *illicō* *recēpit* sē in *centrum* circūli, et *immussāvīt* nēscio quīd *parōchō* in *aurem*. *Pōlus* sentiēns *īd* *recēpit* *sēsē*, ne *audīret* quīd, quōd nōn *ēsset* *fas* audīre.

A. Sāne *Pōlus* agēbat *rēligiōsum* et *mōdēstatūm* *dæmonē*.

B. Sic est. Actio *pōtērat* *rēprēhēndi*, quōd *pārum* mēmīnīssēt *dēcōri*. Tāmēn *exaudīvit* vōcēm *parōchī* *īndīcētis* *sātisfāctiōnem*.

A. Quam?

B. Ut dīcērēt *Dōmīnīcam* *prēcātiōnem* *tēr*.

cal thing happened in the next conjuring time.

I pray you, *what?*

When *Faun* had called out the soul, *Pool*, who acted the devil, leaped up just so, as if he would break within the circle, and when *Faun* was fighting by conjuration, and was sprinkling a vast quantity of water; at last the devil cries out, that he did not value all those things so much as a hair; says he, you have had dealings with a girl, you belong to my right. Though *Pool* said that in jest, yet by good luck he seemed to have said the truth: For the conjurer being struck with this saying, immediately betook himself into the centre of the circle, and muttered I know not what to the parson in his ear. *Pool* perceiving that, withdrew himself, lest he might hear any thing, which it would not be right to hear.

Truly *Pool* acted the religious and modest devil.

So it is. The action might be blamed, because he little regarded decency. Yet he overheard the voice of the parson appointing penance.

What?

That he should say the Lord's prayer three times. By

Ex hoc conjiciēbat hābuisse rem tēre eādem noctē.

A. Hoc sāne ille rēgūlāris præter rēgūlam.

B. Sunt hōmīnēs, et ērāt hūmānus lapsūs.

A. Pergē, quid deīndē factum?

B. Jam *Faunus* rēdit ferōcior ad ōram circūli, et ultro prōvocat dāmōnem; at ille jam tīmīdior refūgiēbat, inquitēns, fēfēlisti me: si sāpuiſsem, nō mōnuissem tē. Hoc est persuāsum multis; quæ confēssus sis sēmēl sacērdōti, esse prorsus abōlītā ē mēmōriā dāmōnis, nē possit opprōbrāre.

A. Narras plane rēdīcūlum jōcum.

B. Sed ut finīam fabulām aliquādo, collōquium habītum est cum animā in hunc mōdum aliquot dīēbus. Summā evāsit huc. Illā respōndit exorcistæ rōgānti, num posset quāviā libērārī à crūciātu, posse, si pecūnia quam reliquisset partam fraude, restituerētur. Ibī *Faunus* inquit, quid si dispensārētur in pīōs usūs per bōnōs vīrōs? Respōndit ut hoc et prōfūtūrum. Heic exorcista, exhilārātus, percunctātus est summā dīlīgēntiā quantā summā esset. Illā dixit ingēntem, quod ērāt

this he guessed THAT HE had had dealings three times the same night.

This truly that regular DID contrary to rule.

They are men, and it was a human failing.

Go on, what then WAS done?

Now *Faun* returns more fierce to the edge of the circle, and of his own accord challenges the devil; but he now being more timorous, ran away, saying, thou hast deceived me: if I had been wise, I would not have told thee. This is believed by many; that what you have confessed once to a priest, is quite wiped out of the memory of the devil, that he cannot upbraid you.

You tell ME a very comical joke.

But that I may finish the farce. at last, a conference was held with the soul in this manner for some days. The issue came to this. It answered the conjurer, asking, whether it could any way be delivered from torment, THAT it might, if the money which it had left gotten by cheating, would be restored. Upon that *Faun* says, what if it should be disposed of to pious uses by good men? It answered that this also would do good. Here the exorcist, being cheered, inquired with the greatest diligence, how great the sum was. It mentioned a large ONE, which was good and

bōnum et commōdum illi. Indīcāvit et lōcum, sēd prōcūl dissitum, ubi hic thesaurus esset defossus. Præscripsit in quos ūsūs vĕllet impendi.

A. In quōs?

B. Ut tres sūscīpērēnt peregrīnātiōnem, ūnūs quōrum ādīret līmīna Petri, altēr irēt salūtātum Jacōbum Compostellānum; tertius osculārētur pectīnem Jēsu, qui est Trevīrīs. Deinde magnā vis psalteriōrum et missārum perāgērētur per ālīquot monastēria. Quod sūpērēssēt ipse dispensāret pro suō arbitrātu. Jam tōtus ānīmus Fauni ērat in thesaurō. Devōrārat illum tōto pectōre.

A. Est vulgāris morbūs quāquam sacerdotēs pecūliārīter mālē audīunt hoc nōmīne.

B. Ubī nīhil omīssum esset, quod pertīnēret ad nēgōtium pecūniæ, exorcīsta, submōnītus à Polo, cōpit p̄ercunctāri ānīmam de alchymīstīcā, dēque mágīcā. Et ānīma responddīt quædam ad hāc pro tempōrē? cēterum pollicīta se indicātūrum plūrā, sīmulatque lībērāta fuisset illius opēra à pedagōgo dēmonē. Sit hic, si vīdētur, tertius actūs fabūla. In quarto Faunus cōpit prēdicāre hanc prodigiō-

convenient for him. It discovered also the place, but far distant, where this treasure had been hid in the earth. It prescribed for what uses it would have it laid out.

For what uses?

That three should undertake a pilgrimage, one of which should go to the thresholds of Peter, another should go to salute James of Compostella; a third should kiss the comb of Jesus, which is at Triers. Then a great quantity of psalms and masses should be performed in some certain monasteries. What would remain he might dispose of according to his own pleasure. Now the whole soul of Faun was in the treasure. He had devoured it with his whole breast.

It is a common disease; though priests peculiarly are ill spoken of on this account.

When nothing had been omitted, that belonged to the business of the money, the conjurer, being put in mind of it by Pool, began to ask the soul about the alchymistic art, and about the black art. And the soul answered some things to these questions for the time; but promised that it would discover more, as soon as it was delivered by his means from the pedagogue devil. Let this be, if it seems right, the third act of the farce. In the fourth Faun began to tell of this prodigious

*sam rem ubique serio, cre-
pare nihil aliud in collo-
quiis, in convivis, polli-
ceri quædam magnificā
monasteriis, et jam loquē-
batur nihil omnino hūmī-
le. Adit locum, reperit sig-
nā, tamen non ausus est
effodere thesaurum quod
anima injecisset scrupū-
lum, facturum ingenti pe-
riculo, si thesaurus attin-
geretur, priusquam missæ
peractæ essent. Jam fucus
sublebat multis nasutiōri-
bus. Cum tamen ille nus-
quam non deprædicaret
suam stultitiam, admoni-
tus est clam ab amicis, præ-
sertim ab abbate suo, ne
daret diversum specimēn
de se omnibus, qui hactē-
nus habitus esset prudens
vir. Tamen ille potuit
commoveri oratione nulli-
us quo minus crederet rem
esse seriā; et hæc imā-
ginatio occupavit animum
hominis adeo penitus, ut
somniaret nihil, loquerē-
tur nihil, præter spectrā
et malos genios. Habi-
tus mentis abierat in ip-
sam faciem, quæ sic pal-
lebat, erat sic extenuatā,
sic dejecta, ut diceretur esse
larvam, non hominem.
Quid mutis? mentium
aberrat a verā dementiā,
ni succursum fuisset (illi)
celerī remediō.*

A. Nimirum hic erit
extrēmus actus fabulæ.

*thing every where in earnest,
to talk of nothing else in com-
panies, in feasts, to promise
some grand presents to the
monasteries, and now he spoke
nothing at all mean. He goes
to the place, finds the marks,
yet he did not dare to dig up the
treasure, because the soul had
thrown in a scruple, that he
would do it with great danger,
if the treasure would be touch-
ed, before the masses had been
performed. Now the roguery
was smelt out by many more
cunning people. When not-
withstanding he every where
was publishing his folly, he
was advised privately by his
friends, especially by his abbot,
that he would not give a differ-
ent specimen of himself to all
men, who hitherto had been ac-
counted a prudent man. Yet
he could be moved by the in-
treaties of none, from believ-
ing that the matter was real:
And this imagination seized
the mind of the man so entire-
ly, that he dreamt of nothing,
spoke of nothing, besides ghosts
and evil spirits. The habit of
his mind had gotten into his ve-
ry face, which was so pale, was
so thin, so dejected, that you
would have said ~~we~~ was a
ghost, not a man. What need is
THERE of many words? He was
very little removed from real
madness, except he had been
relieved by a speedy remedy.*

Well, this will be the last
act of the farce.

B. Reddām eum tibi. Pōlūs et ējus gēnēr cōmēnti sunt hujūsmōdi technam. Effinxērunt epistolam descriptam in rāris lītēris, idque non in vulgārībus chartis.— Sententia epistolæ ērāt hæc. "Faunus dūdum captīvus, nunc liber, æternam sālūtem Fauno, suo optīmo libērātōri. Non est, mi Faune, cur macērēs tē diūtius in hoc nēgōtio. Deus respexit plām vōlūntātem tui anīmi, et illū mērito libērāvit mē a supflīciis. Ego nunc āgo feliciter inter angēlōs. Locus mānet tē apud dīvum Augustīnum, qui est proxīmus chōrō apostōlōrum, Ubi vērēris ad nōs, āgam tibi grātiās cōram. Intērim cūrā ut vīvas suaviter. Datum ex empyrēo cēlo, idibus Septembrībus, anno milēsiimo quadringētesīmo nonagēsīmo octāvo, sub sigillō mei annūli." Hæc epistolā pōsita est clam in altāri, ubi Faunus factūrus ērāt rēm dīvinām. Subornātas, qui, cā peractā, submōnēret eum de rē quāsi dēprēhensā cāsu. Nunc circūmfert eam epistolam, ac crēdit nīhil certiūs, quā eam perlātā ē cēlo ab angēlō.

I will give it to you. Poel and his son-in-law invented such a trick as this. They forged an epistle written in rare letters, and that not upon common paper. The subject of the letter was this. "Faun some time ago a prisoner, now free, WISHETH eternal salvation to Faun his very good deliverer. There is no REASON, my Faun, why you should trouble yourself any farther in this business. God hath regarded the pious intention of your mind, and for the merit of it hath delivered me from punishment: I now live happily among the angels. A place is reserved for you near saint Augustine, which is next to the choir of the apostles. When you come to us, I shall give you thanks face to face. In the mean time, take care that you live merrily. Dated from the empyrean heaven, on the ides of September, in the year one thousand four hundred and ninety eight, under the seal of my ring." This letter was laid privately upon the altar, where Faun was going to perform divine service. One was suborned, who, that being finished, should inform him of the thing, as if discovered by chance. Now he carries about that letter, and believes nothing more certainly than that it was brought from heaven by an angel.

A. Istud non est libër-
rāsse hōmīnem insāniā, sēd
mūtāsse gēnūs insāniæ.

B. Sic est prōfēcto,
nīst quōd nunc insānīt suā-
vīus.

A. Antēhāc non sōlē-
bām tribuere multum fa-
būlis, quæ fēruntūr vul-
go de spēctris; sed post-
hāc tribuam multo mīnus;
nam suspīcōr multā prōdītā
lītēris prō vērīs ac crēdū-
tis hōmīnibus, et sīmīlibus
Fauni, quæ adīmūlātā
sunt sīmīlī artīficiō.

B. Ego crēdo plerā-
que essē hūjus gēnēris.

That is not to free the man
from madness, but to change
the kind of madness.

So it is indeed, only that
now he is more sweetly mad.

Heretofore I was not used
to pay much REGARD to stories,
that are told commonly about
apparitions; but hereafter, I
shall pay much less; for I sus-
pect that many things have
been delivered in books for true
by credulous men, and men
like Faun, which have been
contrived by the like art.

I believe that the most of
THEM are of this kind.

E

IV. ALCUMISTICA.

Chymistry, or the art of melting and counterfeiting metals.

A. QUID *nōva* rei est quod *Lalus* ridet sic apud sese, subinde signans se cruce? *Intērpellābo* felicitatem hominis. Salvemultum, amicissimē *Lalē*. Videre mihi admodum felix.

B. Atqui ero felicior, si impertiam tibi hoc gaudium.

A. Fac me igitur beatum quamprimum.

B. Nosti *Balbinum*?

A. Illum eruditum senem, ac laudatæ vitæ.

B. Sic est, ut dicis, sed est nullus mortalium qui sapit omnibus horis, aut qui est undequaque perfectus. Ille vir habet hoc navi inter multas egregias dotēs. Jam olim insaniunt in artem quam vocant Alcumisticam.

A. Haud tu narras navum quidem, sed insigne morbum.

B. Utcunque est, ille, toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dūdum.

A. Quo facto?

WHAT strange thing is THAT which *Lalus* laughs at so with himself, now and then signing himself with the cross? I will interrupt the felicity of the man. Hail you much, my very great friend *Lalus*. You seem to me very happy.

But I shall be more happy, if I impart to you this joy.

Make me then happy as soon as possible.

Do you know *Balbinus*?

That learned old man, and of a commendable life.

So he is, as you say, but there is no one of mortals who is wise at all times, or who is in all respects perfect. That man has this blemish, among many excellent qualities. Now for some time he is mad after the art which they call the Alchymistic.

You do not talk of a blemish truly, but of a considerable distemper.

However it is, he, so often deluded by this sort of men, yet suffered himself to be imposed upon wonderfully some time ago.

After what manner?

B. *Quīdā*m sacerdōs
 ādīit illum, sālūtāvit hōnō-
 rificē: Mox sic exorsus
 est, *Doctissīme* Balbīnē,
 mīrābēre, fortāssis, quōd
 ignōtūs intērpellēm tē sic,
 quem scīo nānquam non
 occupātissīmum sanctissī-
 mīs studiīs. Balbīnas an-
 nūit, qui est illi mōs, nam
 est mīre pārcūs verbōrum.

A. Narras argumen-
 tum prūdentiāe.

B. Vērum āltēr prū-
 dentiōr pērgit sic. Tā-
 mēn ignōscēs meā impōr-
 tūnitāti, si cognōris cau-
 sam cur ādiērim tē. Dic,
 inquit Balbīnus, sed pau-
 cis, si pōtēs. Dīcam, in-
 quit ille, quanto compen-
 diō pōtēro: scīs, doctissī-
 mē vīr, fātā mortālīum
 esse variā. Ego nēscio in
 utro nūmērō pōnam mē;
 felīcium, an infelīcium.
Et enim si contēplor mē-
 um fātum ex altēra parte,
 vīdēor mīhi pulchre fē-
 līx; si ex altēra, nīhil est
 infelīcius me. Balbīno ur-
 gētē, ut cōfēret rem in
 compēndiū; finīam, in-
 quit, doctissīme Balbīnē.
 Id ērit facīliūs mīhi āpūd
 vīrum, cui hoc tōtū nē-
 gōtīum est sic nōtū, ut
 nōtū nulli.

A. Dēpīngīs rhētō-
 rēm mīhi non alcumīstām.

B. Mox audītēs alcu-

A certain priest went to
 him, saluted him respectfully:
 By and by thus he began, *Most*
learned Balbinus, you will won-
 der, perhaps, that I a stranger
 should break in upon you thus,
 who I know are always very
 busy in the most sacred pur-
 suits. Balbinus nodded to him,
 which is his custom, for he is
 wonderfully sparing of words.

You are relating a proof
 of his prudence.

But the other, more pru-
 dent, goes on thus. Yet you
 will pardon my importunity,
 if you knew the cause why I
 am come to you. Tell me, says
 Balbinus, but in few words, if
 you can. I will tell you, says
 he, with as much brevity as
 I can. You know, most learn-
 ed man, that the fates of men
 are various. I know not in
 which number I may rank
 myself; of the happy, or the
 unhappy. For if I view my
 fate on one side, I seem to my-
 self delightfully happy; if on
 the other, none is more unhap-
 py than I am. Balbinus urging
 him, that he would bring the
 matter into a short compass, I
 will make an end, says he, most
 learned Balbinus. That will
 be more easy for me with a
 man, to whom this whole busi-
 ness is so well known, that it is
 better known to no one.

You are describing a rhe-
 torician to me, not an alchymist.

By and by you will hear

Exorsus est, from exordior.

mistām, *Hæc fēlicitas, inquit, contigit mihi a puērō, ut discērem artem maximē expētēdam omnium, illam alcumīsticam, inquam, medūllam tōtius philōsōphīæ. Balbīnus expērrēctus est nonnihil ad nōmen alcumīsticēs, in gestu tāntūm, cætērūm, jussit gēmītu, ut pergērēt. Tum illē inquit, O mē mīserum! quī non incīdērim in eam viam quam opōrtuit. Cum Balbīnūs rōgāset quāsnām viās dīcēret. Scīs, inquit, optīmē, (nam quid fūgit tē, Balbīnē, vīrūm undēquāque doctīssīmum) esse duplicem viam hūjus artis, altēram quæ dīcitur longātiō, altēram quæ dīcitur curtātiō. At contigit mīhi quōdam mālō fāto incīdēre in longātiōnem. Balbīnō sciscītante, quōdnām discīmēn vīarūm essēt. Impūdēntem mē, inquit, qui lōquor hæc apūd tē, cui sciam omnia hæc esse sic nōtā, ut nōtīōra nulli. Itaque accūrrī huc ad te supplex, ut mīsertus nostri, dignēris impertīre nōbis illam fēlīcīssimā viam curtātiōnis. Quo perītiorēs hujus artis, hoc mīnōre nēgōtīō pōtēs cōmmūnicāre nōbīs. Ita Jēsūs Chrīstūs lōcūplētēt te semper majōribus dōtībūs. Cum hic*

the alchymist. *This happiness, said he, befel me from a child, that I learned an art the most to be desired of all, the alchymistic art, I say, the marrow of all philosophy. Balbinus was awakened somewhat at the name of the alchymistic art; in gesture only; but ordered him with a groan, that he should go on. Then he says, O woe is me! who did not light upon that way, which I ought. When Balbinus had asked HIM TO TELL what way he meant. You know, says he, good sir, (for what escapes you, Balbinus, a man in all respects the most learned) that there is a double way of this art, THAT THERE is one which is called longation, another which is called curtation. But it happened to me by some ill fate to fall upon longation. Balbinus asking what the difference of the ways was. Impudent man that I am, says he, who speak these things before you, to whom I know all these things are so well known, that they are better known to no person. Therefore I am come hither to you humbly begging, that pitying us, you would vouchsafe to impart to us that most happy way of curtation. The more skilful you are in this art, with the less trouble you can communicate it to us. So may Jesus Christ enrich you always with greater gifts. When he*

non faceres finem obtestandi, Balbinus coactus est fatēri, sē prorsus ignorare, quid Longatio aut Curtatio esset. Jūbēt expōnat ipse vim hārum vōcum. Tum inquit ille, quanquam scio mē loquī pēritiori, tāmēn quando jubēs itā, faciam. Qui contrivērunt tōtām etātem in hac dīvīna arte, vertunt spēcīēs rērum duābus rātiōnibus, altera quæ est brevior, sed hābet pluscūlum pēriculū, altērā quæ est longior, sed eādē tūtior. Ego vidēor mīhi infelix, qui hactenus sudārim in eā viā, quæ non arridet meō anīmō: nequē pōtūi nancisci quēquam, qui vellet indicāre altēram, cūjus amōre depēreo. Tandem Deus immisit in mētem, ut adīrem tē, vīrum non minus pīum quam doctum. Doctrīna præstat tibi, ut pōssis facile dāre quod pēto; pietās commōvēbit, ut vellis opītulāri fratri, cūjus salūs est tibi in mānu. Nē faciam longum, cum ille vērātor amōvīssēt suspiciōnem fūci ā sē sermōnibus hūjusmodi, ac fēcīssēt fidem, altēram viām esse pērspectīssimam sibi, anīmus Balbīni jamprīdem, pruriēbat. Tandem non tempērāns sibi, inquit,

did not make an end of conjuring HIM, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids HIM to explain himself the signification of these words. Then saith he, though I know that I am speaking to one more skilful, yet since you order it so, I will do it. They who have spent their whole life in this divine art, change the species of things two ways, the one which is shorter, but has a good deal of danger, the other which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that way, which does not please my mind: neither could I procure any one, who would shew me the other, with the love of which I am dying. At last God put it into my mind, that I should come to you, a man not less pious than learned. Your learning enables you, so that you can easily give what I ask; your piety will move you, that you will help a brother, whose preservation you have in your power. That I may not make it tedious, when the cheat had removed the suspicion of rogucry from himself with speeches of this kind, and had made HIM believe, that the other way was very well known to him, Balbinus's mind for some time was itching. At length not restraining himself, he says

E. 2

vālēat illā Curtatio, cūjūs nōmēn nē audīvi quīdē unquam, tāntum abest ut tēneām, dic mīhi bōnā fidē, tēnēsne longātiōnem exacte? Phy! inquit ille, ad unguem, sed longitūdo displicet. Cum Balbinus rogāset quāntum tempōris requireretur: nimium, inquit, pēnē tōtūs annūs: sed intērim est tūtissimā. Nē lābōrā, inquit Balbinūs, etiāmsi sit opūs biennīō, modō fidās tuā arti. Ut confērām rēm in paucā; convēnit inter eos, ut aggrēderēntur rem clam in adībūs Balbīni, hac lēgē, ut illē suppēditāret opēram, Balbinus sumptūm, ac lūcrum dīvidērētur ex aquō et bōnō, quānquām modēstus impōstor ultro dēfērēbāt Balbīno tōtūm lūcrum quod prōvērēssēt. Jurātum est utrīnque de silētiō, quod faciūnt quī initiāntūr in mystēriis. Jam illīco pēcūniā nūmērātur, unde artifex mercārētur ollās, vitrā, carbōnēs, reliquāque, quae pertīnēt ad instrūēdam officiānam. Ibī noster Alcumistā decōquit eam pēcūniā suāviter in scorta, aleam et computationes.

A. Hoc nīmīrūm est vertēre spēcīes rerum.

B. Balbīno urgētē, ut aggrēderētur rēm, an

farewell to that Curtation, whose name I have not so much as ever heard, so far am I from understanding it, tell me in good truth, do you understand longation exactly? Puh! says he, to a tittle, but its length displeases me. When Balbinus had asked how much time would be required: too much, says he, almost a whole year; but in the mean time it is the safest. Do not be concerned, says Balbinus, though there should be occasion for two years, provided you can confide in your art. That I may bring the matter into few words: It was agreed betwixt them, that they should attempt the affair privately in the house of Balbinus, on this condition, that he should furnish the labour, Balbinus the expense, and that the gain should be divided equally and fairly, though the modest cheat of his own accord offered Balbinus the whole gain that should accrue. They swore on both sides respecting silence, which they do who are initiated in mysteries. Now presently the money is paid, where-with the artist should buy pots, glasses, fuel, and other things, which are proper for furnishing a forge. There our Alchymist spends that money merrily upon whores, dice, and drinking-clubs.

This indeed is to change the forms of things.

Balbinus urging him, that he should set about the business,

non tēnēs, inquit, illūd, qui capit bēnē, hābēt dīmīdium facti? Est magnum præparāre mātēriam bēnē. Tandēm fornax capit adōrnāri. Hic rūsus erat opūs nōvo auro veluti illēcēbra auri ventūri: sīquidē ut piscis non cāpitur absque ēscā, sic aurūm non prōveniit alcumīstīs, nīsi pars auri admisceātur. Intērēā Balbīnus ērāt tōtus in suppūtātiōnibus. Nam subducēbat, si uncia pāreret quīdecim, quantum lūcri essēt rēdītūrum ex bis mille uncīis: nam dēcrēverat insūmēre tantum. Cum alcumīstā dēcoxisset hanc pēcūniā quōquē, jamque sīmūlāssēt mūltūm opēre circa follēs et carbōnēs, ūnum mēsem atque altērūm, Balbīno rōgānte ecquīd rēs prōcēderet; prītum obmūtuit, tandem respondit urgēti, “sīcūt praelāre rēs solēnt, quæ habent semper diffīcīlēs adītūs.” Causābātur errātum in emēndīs carbōnībūs: nam emērat quercos cum esset opūs abīgnīs aut colūrnīs. Ibī cētūm aurēi pērierānt. Nēc rēdiērunt ad alcām ēo sēgnitus. Nōvā pēcūniā dātā, carbōnēs mūtāntūr; jamque rēs capitā est mājōrē studiō quam antēā: quem admōdūm in bellō, milī-

do you not remember, says he, that SAYING, he who has begun well, has the half of the work? It is a great THING to prepare the stuff well. At length the furnace began to be prepared. Here again there was need of fresh gold, as it were an enticement to the gold that was to come; for as a fish is not caught without a bait, so gold comes not to the Alchymists, unless a portion of gold be mixed. In the mean time Balbinus was wholly ENGAGED in calculations. For he reckoned, if an ounce would produce fifteen, how much profit would accrue from two thousand ounces, for he had determined to lay out so much. When the alchymist had squandered this money also, and now had pretended much labour about the bellows and fuel, one month and another, Balbinus asking whether the business was going on; at first he was silent, at length he answered him, pressing HIM, “as great things use to go on, which always have difficult beginnings.” He pretended, that there had been a mistake made in buying the charcoal: for he had bought oak, whereas HE had need of fir or hazel. There a hundred crowns had been lost. Nor did they return to the game for that more backwardly. Fresh money being given, the charcoal is changed; and now the business was begun with greater eager-

tes, si quid accidit sēcūs quam vellent, sarcitūnt virtutē. Cum officinā ferbuisse jam aliquot mensēs, et aurēus satūs expectārētūr, et nē micā quidēm auri essēt in vāsis, (nam jam alcumistā decoxerat et omne illūd) aliā causatio inventā est, nīmīrum, vitrā quibus ūsus fuerat, non fuisse temperata sicut oportuit. Etēnīm ūt Mercūrius non fit ex quōvis lignō, itā aurum non cōficitur quibūslibet vitris. Quō plūs erāt impēnsū, hoc minūs libebāt desistere.

A. Sicalcātorēs solēnt; quāsi non sit multo sātius perdere hoc quam totūm.

B. Sic est. Alcumistā dejerābat nunquam impōsitum fuisse sibi sic. Nunc errōre deprehenso, ceterā fore tūtiora, et sēsē sartūrūm hoc dispendiū magnō cum fenōre. Vitris mutatis, officina instauratā est tertiō. Alcumistā admōnēbat, rem succēssuram felicitus, si mitteret aliquot aurēos donō virgīni mātři, quæ cōlītur, ut scis. Paralīte; nam artēm essē sacrām, nequē rem gērī prospērē absque fāvōrē nūmīnūm. Id cōsiliūm vēhemētēr plācūit Balbinō, piō hōmīnī, ūt qui prātermittēret nullum diēm, quin pērāgēret divi-

ness than before: as in war, soldiers, if any thing has happened otherwise than they could wish, repair it by courage. When the forge had been heated now some months, and a golden product was expected, and not even a bit of gold was in the vessels, (for now the alchymist had squandered also all that) another pretence was found, namely, that the glasses which he had used, had not been tempered as they ought. For as a Mercury is not made out of every wood, so gold is not made with any kind of glasses. The more had been laid out, the less was he inclined to desist.

So gamesters are used to do; as if it were not much better to lose this than the whole.

So it is. The alchymist swore that he never had been imposed on so. Now the mistake being discovered, he said, that the rest would be safer, and that he would repair this loss with great interest. The glasses being changed, the forge was renewed a third time. The alchymist hinted, that the business would succeed more luckily, if he would send some crowns as a present to the virgin mother, who is worshipped, as you know, at Paralia; for the art was sacred, nor would the affair be managed successfully without the favour of the saints. That advice mightily pleased Balbinus, a pious man, as a man who omitted no day,

nām rem. *Alcumistā* suscepit religiōsam profectiōnem, nimirum, in proximum oppidum, atque ibi decoxit p̄cūniam in ganēis. Rēvēsus dōmum nūnciat, sibi esse summam spem, nēgōtium succēssurum ex sentiētiā, dīvam vīsam adēo annūere suis vōtis. Ubi sūdātum esset jam multō tempore, ac nē mīca quīdem auri nascēretur usquam, respondit Balbīno expostulanti, nīhil tālē unquam accidisse sibi in vicā, experto artem tōtīes, nec posse conjectāre sātis quid esset causā. Quum dīvinātum esset dīū, tandem illūd vēnit in mentem Balbīno, num̄ prātermīssisset quō diē audīre sacrum, aut dicere hōrariās p̄cēs, quas vōcānt. Nam nīhil succēdere, his ōmīssīs. Ibī impōstor inquit, mē mīserum! id admīssum est per obliuīōnem, sēmel atque itērum: et nūper surgens ā prolixo convivio, oblitus sum dīcere sālūtātiōnem virginis. Tum Balbīnus inquit, non mīrum, si tantā rēs non succēdit. Artīfex recipit pro duōbus sacris prātermīssis, audītūrum duodēcim, et pro unīcā sālūtātiōne repōsītūrum dēcem. Cum p̄cūnia defēcisset prodīgum *Alcumistam* sūbīdē, nec causā p̄cēn-

but he performed divine service. The alchymist undertook the religious journey, namely, into the next town, and there spent the money in tippling-houses. Having returned home, he tells, that he had the greatest hope, that the business would succeed to THEIR mind, that the saint seemed so much to agree to his prayers. When he had sweated now a long time, and not a bit indeed of gold was produced in any way, he answered Balbinus expostulating, that no such thing had ever happened to him in his life, having tried the art so often; nor could he conjecture sufficiently what was the reason. When they had guessed a long time, at length that came into the mind of Balbinus, whether he had omitted any day to hear mass, or to say the horary prayers, as they call them. For, HE SAID, that nothing would succeed, these being omitted. There the cheat says, Wo is me! that was done through forgetfulness, once and again: and lately rising from a long feast, I forgot to say the salutation of the virgin. Then Balbinus says, it is not wonderful, if so great a thing does not succeed. The artist undertakes for two masses omitted, that HE would hear twelve, and for one salutation THAT HE would pay ten. When money had failed the prodigal alchymist now and then, and no pretences for asking occurred,

di suppēterent, tandem commēntūs est hanc technam: rēdīit dōmum admodum exanīmātus, ac lamentābili voce, pērī, inquit, fundītus Balbīne, pērī; actum est de capite mēō. Balbīnus obstūpuit; et avēbat scīre causam tanti mālī. Aulicī subōdōrāti sunt, inquit, quod ēgīmus; nec exspecto aliūd quam ut mox dēdūcār in carcērem. Ad hanc vōcem Balbīnus expallūit sērio. Nām scis apūd nos esse capitāle, si quis exercēat alcumisticam absque permīssu princīpis. Illē pērgit, non mētūo mortem, inquit, ūtīnam illā contīngat: mētuo quiddam crudēlius. Inquit rōgānti quid esset; rāspīar aliquo in turrīm; illic cōgār per omnem vitā lābōrāre illis quībū non libet. An est ulla mors quæ non dēbēat esse pōtior quam tālis vita? Ibī res ventīlāta est consultātiōne. Balbīnus, quōniam callēbat artem rhētorīcam, pulsāvī omnes stātūs, si quā pēricūlum posset vitārī. Non pōtēs inficiārī crīmen? inquit. Nēquāquam, ait ille. Rēs sparsa est inter rēgīos satellītēs; et hābēt argūmēnta, quæ non possunt diluī. Nec pōtērāt factum quīdem dēfēndi ob manīfēstā lēgē. Cum, mūltis

at length he invented this trick: he returned home very much frightened; and with a lamentable voice, I am undone, says he, utterly, Balbinus, I am undone; there is an end of my life. Balbinus was amazed, and desired to know the cause of so great a calamity. The courtiers have smelt out, says he, what we have done; nor do I expect any thing else than that immediately I shall be carried to prison. At this saying Balbinus was pale in earnest. For you know with us it is capital, if any one exercises the alchymistic art without the permission of the prince. He goes on, I do not fear death, says he, I wish that would befall me: I fear something more cruel. He says to him asking what it was; I shall be carried somewhere into a tower; there I shall be forced during my whole life to work for those for whom I have no mind. Is there any death, which would not be better than such a life? There the matter was examined in consultation. Balbinus, because he understood the art of rhetoric, ran over all his topics, if by any way the danger could be avoided. Cannot you deny the crime? says he. By no means, says he. The report is spread among the king's guards; and they have proofs, which cannot be confuted. Nor could the fact indeed be defended, because of a plain law. When,

adductis in medium, videtur nihil firmi praesidii tandem alcumistā, cui erat jam opus praesenti pecuniā, inquit, nōs, Balbinē, agimus lentis consiliis; atquē res poscit praesens remedium. Arbitror adfuturōs jam, qui abripiant me in malam rem. Denique cum nihil occurreret Balbino, tandem alcumistā inquit, nec quidquam occurrat mihi, nec video, quidquam superesse, nisi ut perream fortiter; nisi forte hoc placet, quod unum superest, utile, magis quam honestum, nesci quod necessitas est durum telum. Scis inquit, hoc genus hominum esse avidum pecuniae; eoque posse corrumpi facilius ut silerent: quamvis sit durum dare illis furciferis quod profundant, tamen, ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extulisses dentem ab eo quam nummum in honestā re. Sic prospectum est alcumistae, cui nihil erat periculi, nesci quod non haberet quod daret amicae.

A. Demiror nihil nesci esse Balbinō in tantum.

after many things produced between them, there appeared no strong security, at length the alchymist, who had now need of present money, says, we, Balbinus, act by slow counsels; but the matter requires a present remedy. I suppose that some will be here presently, to hurry me into a bad situation. Lastly, when nothing occurred to Balbinus, at length the alchymist says, nor does any thing occur to me, nor do I see any thing left, but to die bravely; except perhaps this pleases you, which alone is left, useful, rather than honourable, only that necessity is a hard weapon. You know, says he, that this sort of men is greedy of money; and therefore THAT THEY can be corrupted more easily to be silent: though it be hard to give to those rascals to spend, yet, as matters now are, I see nothing better. The same thing seemed right to Balbinus, and he counted out thirty pieces of gold, by which he might purchase silence.

The liberality of Balbinus is wonderful.

Nay, you would sooner have knocked a tooth from him than a piece of money in an honest matter. Thus provision was made for the alchymist, who had no danger, only that he had not what he should give his mistress.

I wonder that Balbinus should have no sense to such a degree.

B. Heic tantūm cārēt nāso, nasutissīmus in ceterīs. Rūrsūm fornax instruitur novā pecūniā, sed prēcātiunculā prēmīssā ad virgīnem mātrem, ut favēret cōptis. Jam tōtus annus exierat dum illō causantē nunc hoc, nunc illūd, ōpērā lūdītūr et impēnsa pērit. Intērīm extitit quīdā rīdiculū cāsus.

A. Quīsnām?

B. Alcumīstā habūit furtivam consuetūdinem cum uxōre cuiusdam aulicī; marītus concepit suspiciōnē, cepit observārē hōmīnem. Tandem cum nunciātum ēssēt illi, sacrificum esse in cūbiculō, rediit domū fratēr expectatiōnem, pulsat ostium.

A. Quīd factūrus hōmīnī?

B. Quid! nīhil suāvē, aut occisūrus ērāt, aut exsectūrus. Ubī marītus instāns mīnitāretur, sē effrāctūrum ostium vī, nī uxor apērit, trepidātum est magnōpēre et aliquid præsentiāneū consiliūm circūspicitur. Nec ērāt aliud quam quod rēs ipsā dābat. Abjēcit tunīcam, ac dejēcit sēsē per fenestram angustam, non sinē periculō, nec sinē vulnerē ac fugit. Scis tālēs fa-

Here only he wants sense, being very sensible in other things. Again the furnace is furnished with new money, but a short prayer being put up first to the virgin mother, that she would favour THEIR undertakings. Now a whole year was gone whilst he pretending one while this, another that, the labour is lost, and the expense is gone. In the mean time, there fell out a certain comical adventure.

What?

The alchymist kept clandestine company with the wife of a certain courtier; the husband having conceived a suspicion, began to watch the fellow. At last when it was told him, that the priest was in the bed-chamber, he returned home contrary to THEIR expectation, AND knocks at the door.

What was he going to do to the fellow?

What! Nothing pleasant, either he would have killed him or have castrated HIM. When the husband pressing hard, threatened that he would break the door by force unless the wife would open it, they trembled mightily, and some present contrivance is contemplated. Nor was there any other than what the occasion itself offered. He threw off his waistcoat, and cast himself through a narrow window, not without danger, nor without a wound, and

būlās *spargi* illūco ; *itāque* permānāvīt ēt ād Balbīnūm ; *atque* artīfex dī-vīnārāt īd fōre.

A. Heic *itāque* tēnētūr mēdīus.

B. Imō, *elāpsus* est hinc *fēlīcius* quam ē cūbī-cūlo. Audi *technam* hōmī-nīs. *Balbīnus* nīhil expostulābat, *sed* nūbīlō vultu indicābat, sē non ignō-rāre, *quod* fērēbātur vulgo. Ille nōvērāt *Balbīnūm* esse plūm vīrum, pēne dixerīm *superstitiosum* In nonnūllīs ; *et* qui sunt tālēs, *facile* condōnant *supplicī* in pēccāto *quamvis* magno. *Itāque* injīcit mentiōnem de *successu* nēgōtīi dātā ōpērā, quērītans non succēdere ut sōlēret, aut vellet : addēbat sē vēmēmēter mī-rārī quid essēt causā. Ibī *Balbīnūs* commōtus per occāsiōnem, qui vīdēbātur alīōqui destināsse sīlēnti-um, ēt ērāt qui commōvē-rētur *facile*. Non est obscūrūm, *inquīt*, quod ob-stet ; pēccātā obstant quo mīnūs succēdāt, *quod* con-vēnit traciāri pūrea pūrīs. Ad hanc vōcēm, *artīfex*, procūbūit in gēnūā, sūbīn-de tundens pēctūs *lachry-mabīli* vultu ac vōcē, *inquit*, *dixisti* verīssīmum, *Balbīnē*, pēccātā, *inquam*, obstant, *sēd* mēā pēccāta, non tūā : nam non pūdē-

fled. You know *that* such stories are *spread* immediately ; *therefore* it came also to Balbinus, and the artist had been *guessing* that it would be so.

Here *therefore* he is held by the middle.

Nay, *he slipped* hence more luckily than out of the bed-chamber. Hear the trick of the fellow. *Balbinus* did not question HIM, but by his cloudy countenance shewed, that he was not ignorant of *what* was reported commonly. He *knew* that *Balbinus* was a pious man, I might almost have said *superstitious* in some things ; and they who are such, *easily* forgive one who *supplicates* THEM in a fault never so great. *Wherefore* he makes mention of the success of the business with studied pains ; complaining that it did not succeed as it used, or he wished : he added that he very much wondered what was the reason. *There* *Balbinus* being moved upon the occasion, who seemed otherwise to have intended silence, and was ONE who could be moved easily. It is not obscure, *says* he, what hinders THE AFFAIR ; sins hinder IT from succeeding, which answers to be handled purely by the pure. At this saying, the artist fell upon his knees. and now and then smiting his breast with a lamentable countenance and voice, *says*, you have said a very true thing, *Balbinus*, sins, I say, hinder, but my sins, not

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bit me confitēri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanas pertraxerat me in suos laqueos, et O me miserum! e sacrificio factus sum adulter. Tamen hoc munus, quod misimus virginī matri, non perit omnino. Perieram certo exito, nisi illa succurrisset. Jam maritus effringebat fores; fenestra erat arcior quam ut possem elabi. In tam presentaneo periculo, veni in mentem sanctissimae virginis; prociדי in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, repeto fenestram, (nam sic necessitas urgebat) et repēri amplam satis ad effugium.

A. Crēdīdīt Balbīnūs istā?

B. Crēdīdit! imo Ignōvit etiam, et admōnuit religiōse, nē praeberet se ingrātum beātissimae virginī. Rursus pecūniā nūmerāta est danti fidem se tractātūrum sacrām rem pūre posthac.

A. Quis finis tandem?

B. Fābūla est perlongā; sed ego absolvam paucis. Cum lūisset hominem dū ejusmodi commēntis, et extorsisset non me-

yours; for I will not be ashamed to confess my filthiness to you, as to a most holy priest. The weakness of the flesh had conquered me. Satan had drawn me into his snares, and wo is me! of a priest I am become an adulterer. Yet this present, which we sent to the virgin mother, was not lost altogether. I had perished by certain destruction, unless she had succoured me. Now the husband was breaking open the door; the window was narrower than that I could get out. In so imminent danger, I thought of the most holy virgin; fell upon my knees, and besought her, if the present had been acceptable, that she would help me. Without delay, I go again to the window, (for so necessity obliged me) and I found it large enough for an escape.

Did Balbinus believe those things?

Believe! nay, he pardoned HIM too, and advised HIM religiously, that he should not shew himself ungrateful to the most blessed virgin. Again money was paid him giving his promise that he would manage this holy affair purely hereafter.

What was the end I pray?

The story is very long; but I will finish it in a few words. After he had cheated the man a long time with such inventions, and had extorted not a

diōcrem vim pēcūniæ ab
 ēo, tandem vēnit qui nō-
 vērāt nebūlōnem a puērō.
 Is facīlē, dīvinans illūm
 āgēre idēm apūd Balbī-
 num, quod ēgērat nusquam
 non, aggrēditur eum clam,
 expōnit quālem artīficem
 fōvērēt sūæ dōmī; mōnēt
 ut ablēgēt hōmīnem quam
 prīmum, nī māllet ipsum
 fūgēre aliquādo compīlā-
 tīs scrīnīs.

A. Quid Balbīnus hic?
 vidēlīcet, cūrāvit hōmīnem
 conjiciēndum in carcērem.

B. In carcērem! Imo,
 nūmērāvit viāticum, obsē-
 orāns pēr omniā sacrā, nē
 effutīret quōd accidīssēt:
 et sāpuit meā sententiā
 quīdem, qui māluerūt hoc
 quam esse fabūla convīvi-
 ōrum, et fōrī, dēinde vē-
 nīre in pērīcūlum confis-
 cātiōnis. Nam ērat nīhil
 pērīcūli impostōri, tēnēbat
 tantum artis quantum quī-
 vis asīnūs, et impostūra
 in hoc gēnere est favōrā-
 bīlis. Quod si intētāssēt
 crīmēn furti, unctio rēd-
 dēbat ēūm tūtum a sus-
 pēndiō; nēquē quisquam
 alat lūbēns tālēm in car-
 cērē grātis.

A. Mīsērēsceret mē
 Balbīni, nīsi īpsē gaudē-
 rēt dēlūdi.

B. Nunc prōpērān-
 dum est in aulām; āltās

small quantity of money from
 him, at length there came ONE
 who had known the knave from
 a child. He readily conjectur-
 ed that he was doing the same
 thing with Balbinus, which he
 had been doing every where
 else, goes to him privately, tells
 HIM what an artist he was main-
 taining in his house; he advises
 HIM to dismiss the fellow as soon
 as may be, unless he chose
 rather that he would run
 away some time after, having
 robbed HIS chests.

What did Balbinus here?
 surely, he ordered the fellow to
 be thrown into jail.

Into jail! Nay, he paid
 HIM money for HIS journey, be-
 seeching HIM by all that was sa-
 cred, that he would not blab
 what had happened; and he
 was wise in my opinion truly,
 who chose this rather than to be
 the talk of feasts, and the mar-
 ket, and afterwards come in
 danger of confiscation. For
 there was no danger of the cheat,
 he understood as much of the
 art as any ass, and cheating in
 this sort is favoured. But if
 he had laid against HIM the
 crime of felony, his unction ren-
 dered him secure from hang-
 ing; nor would any one main-
 tain willingly such a fellow in
 jail for nothing.

I would pity Balbinus, ex-
 cept he was glad to be deluded
 himself.

Now I must hasten to
 court; at some other time I will

řeřerām *multo* stūltiōrā
 ēiřam his.

A. Cum *vācābit*,
 [TIBI] ēt *audīam* lūbēns,
 ēt pēnsābo *fābūlām* fābūlā.

tell you *much* more foolish
 things than *even* these.

When you *shall be at lei-*
sure, I both *shall hear* you
 gladly, and requite *story* with
 story.

V. HIPPOLANUS.

One who cheats in selling Horses.

A. IMMORTALEM
Deum! quam tōrvē intū-
ētur nostr Phædrūs, et
sūbīndē suspēcit in cælum!
ādōriar. Quid novæ rei
accēdit, Phædre?

B. Quamōbrem in-
tērrōgās istūc, Aulē?

A. Quōnlam vīdēris
mīhi factūs Cāto e Phæ-
dro; est tanta sēvēritas
in vultu.

B. Non mīrum, āmī-
cē, confessus sum mēā pec-
cātā mōdo.

A. Phy! jam dēsīno
mīrārī, sed āgē dic bōnā
fīdē, confessūs ēs omnia?

B. Omniā quīdēm quæ
venīēbant in mentem, unī-
cō duntaxāt excēpto.

A. Cur rēlīcuīstī hoc
unūm?

B. Quia nōndūm pō-
tūīt displicēre mīhi.

A. Opōrtēt esse suāvē
peccātūm.

B. Nēscīo ān sīt fīc-
cātum, sed si vācāt, au-
dīes.

A. Audīam ēquīdēm
lūbēns.

B. Scīs quantā īmpōs-
tūra sīt apūd nōstrōs in

IMMORTAL God! how
grave looks our Phædrus, and
now and then casts his eyes up
to heaven! I will accost HIM.
What new thing has happened,
Phædrus?

Wherefore do you ask that,
Aulus?

Because you seem to me
to have become a Cato of a Phæ-
drus; there is so much gravity
in your countenance.

It is not wonderful, friend,
I have confessed my sins just
now.

Puh! now I give over
wondering; but come tell me
in good earnest, have you con-
fessed THEM all?

All indeed which came into
my mind, one only excepted.

Why did you conceal this
one?

Because IT could not yet
displease me.

It must be a sweet sin.

I know not whether it be a
sin, but if you are at leisure,
you shall hear IT.

I will hear IT indeed will-
ingly.

You know how great
cheating there is with our

his qui vendunt aut locant equos.

A. Scio plus quam velle, delusus non semel ab iis.

B. Iter nuper incidit mihi, cum satis prolixum, tum etiam accelerandum. Adde quendam ex illis, quem dixisses minime malum ejus generis, et non nihil amicitiae etiam intercederbat mihi cum homine. Narro mihi esse seriam rem, opus esse praestrenuo equo; si unquam praebuisset se bonum virum mihi, nunc praestaret. Ille pollicetur se acturum mecum sic ut ageret cum suo charissimo fratre.

B. Fortassis imposueris et fratri.

B. Inducit in stabulum; jubet ut eligam ex omnibus equis quemcumque vellem. Tandem unus arridebat plus ceteris. Ille probat meum iudicium, dejerens eum equum expetitum esse frequenter a multis: se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, praesens pecunia numeratur. Conscendo. Equus gestiebat mirae alacritate in egressu; dixisses esse feroculum, nam erat obesulus, et pulchellus. Ubi equitassim

countrymen among those who sell or hire horses.

I know more than I would, being cheated not once only by those fellows.

A journey lately happened to me, both pretty long, and also to be hastened. I go to one of those, whom you would have called the least roguish of that sort, and some friendship too was between me and the man. I tell him that I have a weighty business, that I have need of a very stout horse; if ever he had shewn himself an upright man to me, that now he would do it. He assures me that he would deal with me just as he would deal with his own dearest brother.

Perhaps he would have imposed even on his brother.

He takes me into the stable, bids me to choose out of all the horses whichsoever I would. At length one pleased me more than the rest. He approves of my judgment, swearing that that horse had been desired frequently by many; that he chose rather to keep him for a particular friend, than to sell him to strangers. We agreed about the price, the ready money is paid down, I mount him. The horse franced with wonderful alacrity in setting out; you would have said that he was mettlesome, for he was pretty fat, and handsome. When I had ridden

jam sesquihoram, sensi planè lassum, nec quidem posse impelli calcāribus. Audiērām tālēs āli ab illīs ad impōsturam, quos jūdycārēs insignēs e spēciē, ceterum impātēntissimos labōris. Ego continūo mēcum, captiūs sum; āgē, rēfērām pār pārti, ubi rēdicōrō dōmūm.

B. *Quid consilii cāpiēbas heic, ēquēs absque ēquō?*

A. *Id quod rēs dābat. Deflexi in proximum vicum illic depōsui ēquum apud quēndam nōtūm mīhi, et conduxi aliērum; prōfēctus sum quo destināram, rēvērsus sum, rēddo conductitūm ēquum; rēfērio mēum sōphistām, ut ērāt, obēsūm et pulchrē rēquīētūm; vectus eo rēddō ad impostōrem, rōgo ut ālāt aliquot diēs in suo stabulō, dē.āc rēpētiēro. Percunctātur quam commōde gēssērit mē. Ego dējēro per omnia sacrā, mē nunquam conscendisse tergum feliciōris ēquī in vitā, vōlasse pōtius quam ambulāsse; nec sensisse lassitūdīnem tam longo itinēre, nec factum pīlo macriōrem ob labōrem. Cum pērsuāsēram illi hēc esse vērā, cōgītābat tacitus sēcum, illūm ēquum esse aliūm, quam hactēnus suspē-*

now an hour and a half, I perceived him quite tired, and that he could not indeed be urged on with the spurs. I had heard that such were kept by them for cheating, which you would judge excellent by their appearance, but very unable to bear labour. I said presently with myself, I am caught: well, I will repay like for like, when I return home.

What course did you take here, BEING a horseman without a horse?

That which the PRESENT occasion offered. I turned off into the next town: there I entrusted my horse with a certain man known to me, and hired another; I proceeded whither I had designed, I returned, I return the hired horse; I find my cheat, as he was, fat and finely rested. Mounted upon him, I return to the rogue: I ask HIM that he would feed HIM some days in his stable, till I shall call for HIM again. He asks me how well he carried me. I swear by all that is sacred, that I had never mounted the back of a better horse in my life; that HE flew rather than paced, and was not sensible of weariness in so long a journey, nor made a hair the leaner for his labour. When I had persuaded him that these things, were true, he thought silently with himself, that that horse was of another kind, than hitherto he had suspected. There-

cātus esset. Itaque priusquam abirem, rogābat num mihi equus esset venālis: primo negābam, quod si iter incidēret dēnūo non foret facile nancisci similem: attamen nihil esse tam chārum mihi, quod non esset venāle pretiō largō: etiāmsi quis cupērēt emptum mē ipsum, inquam.

A. Næ tu agēbas Crētēnsē pulchrē cum Crētēnsī.

B. Quid multis? Non dimittit mē, dōnec indicārem. Indicāvi non paulo plūris quam emērām. Digressus āb hōmīne, mox subōrno qui agēret partem hujus fābūla mihi, pulchrē instructum et edōctum. Is ingressus domū, inclāmat locatōrem, ait sibi opūs esse insigni equō, et egregie patiēti lābōris. Alter ostendit multos, et prædicat pessimum quemque maxime: non laudat illum solum, quem vendidērat mihi, quōniam existimābat verē tālem, qualem prædicāveram. At alter illico rogāt num et illē esset venālis. Locātor primum obtescere atque prædicare alios ambitiōse. Cum iste, cæteris probatis utcūque, semper agēret de illo unō, tandem locātor apud se, iudicium meum de illo equo plāne fēfellit mē; siquē-

fore before I went away, he asked me whether my horse was to be sold: at first I denied, because if a journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large price; though any one should desire to buy myself, say I.

Truly you were acting the Cretian finely with the Cretian.

What need is THERE of many words? He does not dismiss me till I set my price. I set IT at not a little more than I had bought HIM. Having departed from the man, by and by I suborn ONE, to act a part of this play for me, well instructed and taught. He entering the house, calls upon the jockey: he says that he has need of a very good horse, and remarkably capable of enduring labour. The other shews him many, and commends every worst horse most. He does not commend him alone which he had sold to me, because he thought him truly such, as I had commended him for. But the other immediately asks whether he also was to be sold. The jockey at first was silent, and commended others mightily. When he, having approved of the rest in some measure, always was treating about that alone, at last the jockey says to

dem hic pĕrĕgrĭnus stā-
tim agnōvĭt hunc ĩntĕr om-
nēs. Cum illĕ instārĕt, tān-
dĕm ĩnquĭt, hic est vĕnālĭs,
sed fortāssĕ dĕtĕrrĕbĕrĭs
prĕtĭō. Prĕtĭūm, ĩnquĭt,
illĕ, non est magnum, si
dignĭtās rei respōndĕāt.
Indĭcā. Indĭcāvĭt alĭquān-
to plūris, quā ĩndĭcārām
īpsī, captans ĕt hoc lucrūm.
Tandĕm convĕnĭt de prĕ-
tĭo : sātis māgnā arrha
dātur, nĕmpĕ rĕgālĭs aure-
us, nē qua suspĭcĭo sĭmū-
lātĕ emptĭōnis ĩncĭdĕret.
Emptōr jūbĕt pābūlum dā-
rĭ ĕquō. Ait sĕ rĕdĭtūrūm
mox, ĕt abdūctūrūm. Dāt
ĕtĭam drāchmām stābūlā-
rĭō. Ego, sĭmūl ātquĕ
cognōvĭ pāctĭōnem ĕssĕ
fĭrmām, sĭc ũt non pōssĕt
rescĭndĭ, cĕdo rŭrsus ad lō-
cātōrem ārmātus ocrĕīs ĕt
calcārĭbūs. Clāmo anhĕ-
lus ; ille ādĕst, rōgāt quĭd
vēlĭm. Meus equūs addr-
nĕtur ĩllĭco ĩquam, nam
prōfĭcĭscendum est e ves-
tĭgĭo ob maxĭme sĕriam
rem. Atquĭ mōdo, ĩnquĭt,
mandābās ũt alerem tuum
ĕquum alĭquot dĭēs : Vĕ-
rum ĩnquām, sĕd nĕgōti-
um objectum est prāter ex-
pectatĭōnem, idquĕ rĕgĭtum,
quōd pārtĭtur nullam dĭlā-
tĭōnĕm. Hic ille, elĭgas
ex omnĭbus quem vōlēs ;
non pōtēs hābĕrĕ tūūm.
Rōgo, quā mōbrĕm ! Quō-
nĭam ĩnquĭt, vĕndĭtūs est.

himself, my judgment of that
horse plainly deceived me :
since this stranger immediately
knew him amongst THEM all.
When he urged him, at last
says he, he is to be sold, but
perhaps you will be frightened
at the price. The price, says he,
is not great, if the worth of the
thing answer. Set your price.
He set him at somewhat more
than I had set him at to him,
catching also at this gain. At
length THEY agreed about the
price : a pretty large earnest
penny is given, namely, a royal
crown, lest any suspicion of
a pretended purchase should
happen. The buyer orders
hay to be given to the horse.
He says that he will return
presently, and take him away.
He gives also a six-pence to
the ostler. I, as soon as I
knew that the bargain was firm,
so that it could not be broken,
go again to the jockey, dressed
in my boots and spurs. I call
HIM being out of breath. He
comes, asks ME what I would
have. Let my horse be got ready
presently, say I, for I must go
immediately upon a serious bu-
siness. But just now, says he,
you ordered that I should keep
your horse some days : True,
say I, but business has fallen in
my way contrary to expectation,
and that the king's, which ad-
mits no delay. Then he said you
may choose out of all, which
you will ; you cannot have your
own. I ask, what for ! Be-

Idē simūlatā magnā p̄r-
turbātiōne, inquam: Sū-
p̄erī prohibēant quod dī-
cēs. Hoc itīnēre objēctō,
non vēndērēm eūm equūm,
ētīāmsī quis nūmērēt quad-
rūplum. Incipio rīxām;
clāmo mē pērdītūm. Tan-
dem ēt illē incālūtī. Quid
ōpūs, inquīt, iūrgiīs? In-
dīcāsti equūm, ego vēndī-
dī, sī nūmērō prētīūm,
hābēs nīhīl quoddāgās mē-
tūm. Sunt lēgēs īn hac
urbē: non pōtēs compēl-
lēre mē ad exhibēdūm
equūm. Cum clāmāssēm
dīū, aut exhibērēt equūm,
aut emptōrem; tandem
irātūs nūmērāre prētīūm.
Emērām quīndēcīm aurē-
īs, aestīmārāt vīgīntī sex,
ille aestīmārāt trīgīnta du-
obus. Cōgītābāt ap̄hūd sē,
præstāt facēre hoc lucri,
quam reddēre equūm. Ab-
tō simīlīs dōlētī, ac vīx
placatus pēcūnia dātā. Il-
lē rōgāt ut bonī consūlām,
sē pensātūrūm hoc incom-
mōdī īn aliīs rēbūs. Sic
impōstītūm est impōstōrī.
Hābēt equūm nulliūs prē-
tīī. Expēctāt ut quī dē-
dīt arrham, venīāt nūmērā-
tum pēcūniām: at nēmo
venīt, nec unquām est
vēntūrūs.

A. Intērīm nunquam
exp̄dītulāvit tēcum?

B. Quā frontē? aut

cause, says he, he is sold. There
pretending great uneasiness, I
say, God forbid what you say.
This journey having occurred,
I would not sell that horse,
though any one would pay me
four times as much. I begin a
scolding; I cry out that I am
ruined. At length he too grew
warm. What need is THERE,
says he, of all this bawling?
You set a price on your horse.
I have sold him: if I pay you
YOUR PRICE, you have nothing
that you can do with me. There
are laws in this city: you can-
not compel me to produce the
horse. After I had cried out a
long time, either that he should
produce the horse, or the buy-
er; at length being angry, he
pays ME the price. I had bought
him for fifteen crowns: I had
valued him at twenty-six: he
had valued him at thirty-two.
He thought with himself, it is
better to make this advantage,
than to return the horse. I go
away like one fretting, hardly
satisfied with the money given
ME. He begs that I would take
IT in good part, that he would
make amends for this inconve-
nience in other things. So I
cheated the cheater. He has a
horse of no value. He expects
that he who gave the earnest,
should come to pay his money;
but no body comes, nor ever is
likely to come.

In the mean time, did he
never dispute the case with you?

With what front? or with

*quō jūre facerēt id? Con-
vēnit quīdem sēmēl atque
itērum. Conquestus est
dē fidē emptōris. Vērū
ēgo expostulāvi ultro cum
hōmīnē, dīcens, illum dig-
num ēō mālō, quī spōliāvit
mē tāli ēquō, præprōpērā
venditīōne. Hoc est crī-
mēn tam bēnē collocātum,
meā sententiā, ūt non pos-
sīm inducere ānīmum con-
fītēri.*

*A. Ego poscerēm
statuam mihi, si designās-
sem aliquid tāle.*

*B. Nescio an loquē-
ris ex animo; tāmēn ad-
dis ānīmum mihi, quo mā-
gis libeat facere fūcum
tālībus.*

*what right could he do it? He
met ME indeed once and again.
He complained about the hones-
ty of the buyer. But I dis-
puted readily with the fellow,
saying, that he was worthy of
that misfortune, who robbed me
of such a horse by too hasty a
sale OF HIM. This is a crime
so properly placed, in my opi-
nion, that I cannot bring MY
mind to confess it.*

*I would demand a statue
for myself, if I could have con-
trived any such thing.*

*I know not whether you
speak from YOUR heart; yet
you give encouragement to me,
that I may be more disposed to
put a trick upon such FELLOWS.*

VI. CONVIVIUM FABULOSUM.

A Feast for telling Stories.

POLYMYTHUS, GELASINUS,
LYTHLUS, PHILOGELOS,
ADOLESCHES.

EUTRAPELUS, ASTAEUS, PHY-
EUGLOTTUS, LEROCHARES.

A. *UT non dēcēt bēnē
institūtā cīvitatē esse
sine lēgibus ac princīpe ;
itā nec oportet convivium.*

Ge. *Isthuc vērō per-
plācet, ut unus respondē-
am nōmine totius pōpuli.*

Po. *Heus ! puer, ad-
fer huc tālōs ; hōrum suf-
frāgiis regnum decernētur
cuicunque Jūpiter fāvērit.*
*Euge ! Jupiter favit Eu-
trāpēlō. Sortēs non fu-
ere ceca. Māgis idōneus
non pōtērat eligi, etiāmsi
punctā collēctā fuissent vī-
ritim per singulās tribūs.*
*Vulgo jactātur provēbi-
um, non tam vānum, quam
pārūm Latīnum. Nōvūs
rex nōvūs lex.*

Eu. *Quod sit fēlix
faustumque huic convivio.*
*Primum edico, ne quis prō-
ferto heic prāter rīdiculās
fabulās. Cui deērit fabū-
lā multātor drachmā. Eā
pēcūniā insūmītōr in vī-
nūm. Atquē extēpōre*

*AS it does not become a
well ordered state to be without
laws and a prince ; so neither
ought a feast.*

*That indeed pleases ME ve-
ry well, that I alone may an-
swer in the name of the whole
people.*

*Soho ! boy, bring hither
the dice : by their votes the so-
vereignty shall be disposed of to
whomsoever Jupiter shall be
favourable. Well done ! Jupiter
has favoured Eutrapelus. The
lots were not blind. A more
suitable man could not be cho-
sen, though the votes had been
taken man by man through
every tribe. THERE is com-
monly used a proverb, not so
silly as IT is bad Latin. A new
king, a new law.*

*Which may it be lucky and
fortunate for this feast. First
I proclaim, that no person tell
ANY here but comical sto-
ries. Let him that will want
a story be fined six-pence. Let
that money be spent on wine.
And let things invented extem-*

*conficta habentor in legi-
timis fabulis, modo proba-
bile et decorum servetur.
Si nulli dederit fabulā, duo
pendunto pretium vini,
quorum alter dixerit lepi-
dissimam, alter frigidis-
simam fabulam. Convivator
esto immunis a sumptu vini:
unus suffragato sumptum ciborum.
Si quid controversiae incid-
derit, Gelasinus esto arbit-
er et iudex hujus rei. Si
vos sciveritis haec, rata sun-
to. Qui noluerit parere
legi, abito, tamen sic, ut
sit ius faesque redire pos-
sint ad computationem.*

G. Volumus, legem
latam a rege esse ratam
nostris suffragiis, sed un-
de circulus fabularum
proficiat?

Eut. Unde ni a convi-
vatore?

As. Jurisconsulti ne-
gant esse legem quae non
sit aequa.

Eu. Assentior.

At. At tuā lex aequat
optimam fabulam pessimam.

Eu. Ubivoluptas quaeritur,
ibi promeretur non
minus laus, qui dicit
pessimam quam qui optimam,
velut inter cantores nemo
voluptati est, nisi qui ce-
cinerit aut insigniter be-
ne, aut egrègè male. Non-
ne plures rident auditō

*more be reckoned among lawful
stories, provided probability
and decency be preserved. If
none shall want a story, let
those two pay the cost of the
wine, of whom the one shall tell
the wittiest, the other the dullest
story. Let the master of the feast
be free from the expense of the
wine: let him alone bear the ex-
pense of the victuals. If any
dispute happen, let Gelasinus be
the decider and judge of this
matter. If you confirm these
things, let them be established.
Let him that will not obey the
law, go away, yet so that it may
be lawful and right for him to
return the day after to the club.*

We desire, that the law
made by our king, should be
confirmed by our votes; but
whence shall the circle of sto-
ries proceed?

Whence but from the en-
tertainer?

The lawyers deny THAT
THAT is a law which is not just.

I assent to it.

But your law compares the
best story to the worst.

Where amusement is
sought, there he deserves not
less praise who speaks very ill,
than he who speaks very well,
as among singers no man
pleases, except he that sings ei-
ther remarkably well, or extra-
ordinarily ill. Do not more
laugh on hearing the cuckow,
G

eōccyġē, *quam luscynā?*
Heic mediocritās non hā-
bēt laudem.

As. At cur plēctūn-
 tūr qui aufērunt laudem?

Eut. Ne nīmīā fēli-
 citās prōvocēt aliquām
 Nēmēsīn illīs, si aufērēt
 et laudēm et immūnitātem
 sīmūl.

As. Per Brōmīum,
Mīnos ipse nūquām tulit
æquīorem lēgēm.

Phylyth. Fērēs nūl-
 lām lēgēm dē mōdō bibēn-
 dī?

Eut. Rē dīspēctā, sē-
 quār *exēmplum* Agesīlāi,
rēgis Lacēdæmōniōrum.

Phyly. Quid īs fecit?

E. Cum īs quōdam
 tempōrē dēlectus ēssēt
 symposiārchūs arbītriō ta-
 lōrum; archītrīclīnō rō-
 gāntē quāntūm vīnī jūbē-
 rēt appōnī cuique, inquit,
 Si largīor cōpiā vīnī pā-
 rāta est, dāto cuique, quan-
 tum pōpōscērīt; sī mālig-
 nīor, distribūito omnībus
ex æquo.

Phylith. Quid sibi vō-
 lūit illē Lacōn, cum dīcē-
 rēt hēc?

Eut. Agēbat hoc, ūt
convīvūtum nēquē essēt te-
 mūlētēm, nēquē rursum
 quērūlum.

Phylith. Quī sic?

Eut. Quā sunt qui
gaudent bibērē largīus,
sunt qui gaudent pārcētis.

than the nightingale? here me-
diocrity has not praise.

But *why* are they punished
who carry off the praise?

Lest too much prosperity
 should provoke some Nemesis
 against them, if they should ob-
 tain both *praise* and immunity
 together.

By Bromius, *Minos himself*
 never made a more equitable
 law.

Will you make no law
 concerning the manner of drink-
 ing?

The thing being consider-
 ed, I will follow the example of
 Agesilaus, king of the Lacedæ-
 monians.

What did he do?

When he on a certain time
 had been chosen president of a
 feast at the pleasure of the dice,
 the governor of the feast ask-
 ing him how much wine he
 would order to be served to eve-
 ry one, he says, if a larger store
 of wine has been provided, give
 to every one as much as he shall
 have called for; if a more spar-
 ing, divide to every one alike.

What meant that Lacedæ-
 monian, when he was saying
 these things?

He meant this, that the
 feast should neither be a
 drunken, nor yet again a que-
 rulous FEAST.

How so?

Because there are some
 who love to drink plentifully,
 there are some who love to

Rēperīuntūr ēt abstēmīi, quālis Rōmulus dīcītūr fuisse. Itaque si vīnum datur nulli nīsī poscētī, primum nēmo compellītūr ad bibēndūm, ēt tāmēn desīdērānt nīhil, quībus largior pōtiō est grāta. Itā fīt ut nēmo sīt trīstīs in convīvio. Kursūs, si parciōr cōpia vīni distribuitur equīs portiōnibus in singulos, hābēt sātis qui bibūt mōdērātius, nēquē pōtēst quīsqum obmurmūrāre in equālītātē; quando quī haustūrūs ērāt largīus, compōnit sē ad tempērantiam equō animō. Si hoc exemplum plācēt, utār: nam volūmus hoc esse fābulosum, non vīnosum convīvium.

Phylyth. Quid igitur bibēbat Rōmulus?

Eut. Idēm quōd cānēs bibūt.

Phylyth. An non istūd indīgnūm rēgē?

Eut. Nīhil māgis quam quod rēgēs spīrant aērē commūnī cum cānībūs, nīsī quōd illūd interest; rex non bibit ēandēm āquām, quām cānis bibērēt, sēd cānis haurīt aērem quem rex efflāvit. Et vīcissim rex haurīt aērem quem cānis efflāvit. *Alexāndēr ille māgnūs tūlisset plūs glōriæ, si bibisset cum cānībūs.* Nam

DRINK sparingly. There are likewise found abstemious people, such as Romulus is said to have been. Therefore if wine be given to none but to him who calls for it, first no person is forced to drink, and yet they want nothing to whom more plentiful drinking is agreeable. So it comes to pass that no one is sad in the feast. Again, if a less quantity of wine be distributed in equal shares to each, they have enough, who drink moderately, nor can any one murmur in such equality, seeing he that would have drunk plentifully reconciles himself to temperance with a contented mind. If this example pleases you, I will use it, for we would have this to be a fabulous, AND not a drunken feast.

What then did Romulus drink?

The same that the dogs drink.

Is not that unworthy of a king?

No more than that kings breathe in the air common to the dogs, only that there is that difference; the king does not drink the same water which the dog drank, but the dog draws in the air which the king breathed out. And again, the king draws in the air which the dog breathed out. *Alexander the great would have gotten more glory, if he had drunk with the dogs.* For nothing is

nihil pėjūs regi qui vigīlāt tot millibus hōmīnum quam vīnōlentia. Cætērum Rōmūlum fuisse abstēmīum, apōphthēgma, dictum ab illo non infestīviter, declārat. Etēnīm cum quīdam, vidēns illum abstinēre a vīno, dixisset, vīnum fūtūrum vīle, si omnēs bībērēt quēmādmōdum illē; Imō, inquit, tum arbttror, fōrē cārissimū, si omnēs bībērēt vīnum quēmādmōdum ego, nam bībo quantum lūbēt.

Ge. Utinam noster Joānnēs Botzēmus, canōnicus Constantincnsis adēsset heic, qui rēferrēt nobīs quēndām Rōmūlum! Nam et is est non minūs abstēmīus quam dīcitur, aliō qui cōmis et festīvus convīvā.

Po. Agē, si pōtēstīs, non dīcām sorbēre et flāre sīmūl, quōd Plautus ait esse diffīcile; sēd ēdēre et audīre, quōd est perfācīlē; auspīcābōr mūnūs fabulāndī bōnīs ovībus. Si fabulā ērit pārum lepidā, scitōte. Batāvam esse. Opīnor nōmēn Māccj auditūm aliquot vēstrūm.

Ge. Non est itā dīu quōd perit.

Po. Cum is vēnisset in civitatem quæ dīcitur Leydis, ac, nōvūs hōspēs, vēllēt innōtēscēre quōdāam jōcō, (nam is erat hōmīnī

worse for a king, who watches over so many thousands of men, than drunkenness. But that Romulus was abstemious, an apophthegm, spoken by him not unwittily, declares. For when one, seeing that he abstained from wine, had said, that wine would be cheap, if all would drink it as he did; nay, says he, then I think that it would be very dear, if all would drink wine as I do, for I drink as much as I have a mind.

I wish our John Botzem, canon of Constance, was here, to give us some idea of Romulus! For he too is no less abstemious than ROMULUS is said TO HAVE BEEN; BEING otherwise a courteous and pleasant companion.

Come, if you can, I will not tell you to sup and blow at the same time, which Plautus says is difficult, but to eat and hear, which is very easy; I will begin the business of telling stories with good omens. If the story will be not very elegant, know that it is a Dutch ONE. I suppose that the name of Maccus has been heard by some of you.

It is not very long since he died.

When he had come into the city which is called Leyden, and, BEING a new guest, wished to become known by some jest, (for that was the man's way.)

mōs) Ingressus est officinam calcearii, salutāt. Illē cūptēns extrūdere sūas mercēs, rōgāt numquid vellet. Macco cōficiēte ocrēas, in ocrēas pensilēs ibi, calcearius rōgāt numvellēt ocrēas. Macco annūente, quārit aptās tībīs illius, protulit inventas alacriter, et ut solēnt, inducit illi. Ubī Maccus jam esset eleganter ocrētus, quam bellē, inquit, pār calceōrum duplicātis solēis congruēret his ocrēis! Rōgātus an vellet et calcēōs, annūit. Rēpti sunt et additi pēdibus. Maccus laudābat ocrēas, laudābat calcēōs. Calcearius gaudens tacitē succinēbat illi laudanti, sperans æquius pretium, posteaquam merx placēret emptōri tantopere. Et jam nonnullā familiāritas erat contractā. Hic Maccus inquit, dic mihi bonā fidē, nunquamne usu venit tibi, ut, quem armāsēs sic ocrēis et calcēis ad cursum, quēmadmodum nunc armasti mē, abtērit non nūmērātō pretiō? Nunquam, ait ille. Atqui si fortē, inquit, veniat usu, quid tū facerēs tum? Consēquērēr, inquit calcearius. Tum Maccus inquit, dīcis istā sērio an jōcō? Planē loquor sērio, inquit altēr, et facerēm

he entered the shop of a shoemaker, AND salutes him. He desiring to put off his wares, asks whether he would have any thing. Maccus casting his eyes upon leather stockings hanging there, the shoemaker asks HIM whether he would have the leather stockings. Maccus nodding, he looks for some fit for his legs; he produced them WHEN found cheerfully, and, as they use to do, draws THEM on for him. When Maccus now had been neatly fitted with leather stockings, how well, says he, a pair of shoes with double soles would agree with these leather stockings! Being asked whether he would have shoes also, he nodded. They were found, and put on his feet. Maccus commended the stockings, commended the shoes. The shoemaker rejoicing silently agreed with him commending THEM, expecting a better price, seeing the ware pleased the buyer so much. And now some acquaintance was contracted. Here Maccus says, tell me in good truth, did it never happen to you in fact, that ONE, whom you had furnished thus with leather stockings and shoes for a race, as now you have furnished me, went off not having paid the price? Never, says he. But if by chance, says he, it should happen in fact, what would you do then? I would follow HIM, says the shoemaker. Then Maccus

*sērio. Expēriar, ait Mac-
cūs; ēn præcurro pro cal-
cētis, tu sēquere cursu;
simulque cum dīctō con-
jēcīt sē in pēdēs. Calceā-
rius consēcūtūs est e ves-
tīgto quantum pōtērāt,
clāmītans, tēnētē fūrēm,
tēnētē fūrem. Cum cīvēs
prōdēlūtissent ex ædibus
undtque ad hanc vōcem,
Māccūs cohībuit illos hoc
commento, ne quis injicē-
ret mānum. Inquit rīdens
ac placīdō vultu: "Nē
quis rēmōrētur nostrum
cursum; certāmen est de
cuppa cerevisiæ." Itaque
jam omnes prābēbant sē
spectatōrēs certāmētis:
Nam suspicābāntur cal-
ceārium fingere eum clā-
mōrem dōlō, ut hac oecā-
siōne antēvertēret. Tan-
dem calceārius victūs cur-
su rēdīt dōmum sūdans ēt
anhēlus. Maccus tūlit
brabeūm.*

Ge. Istē Maccus quī-
dē effūgit calceārium, at
non effūgit fūrēm.

Po. Quāmōbrēm?

Ge. Quī fērēbat fū-
rēm sēcum.

Po. Forte pēcūniā
non ērat ad mānum, quam
pōtētē rēsōlvīt.

Ge. Vērūm ērat ac-
tio furti.

Po. Eā quīdem intēn-
tāta est post; sed jam

*says, do you say these words in
earnest, or in jest? truly I speak
in earnest, says the other, and
would act in earnest. I will try,
says Maccus: lo I run before
for the shoes, do you follow by
running; and with the word he
threw himself upon his feet.
The shoemaker followed him be-
hind, as fast as he could, shout-
ing, stop the thief, stop the
thief. When the citizens had
run out of their houses on all
sides at this cry, Maccus hin-
dered them by this contrivance,
that no person should lay a
hand on him. He says smiling
and with a pleasant counte-
nance, "let no person stop our
running, the race is for a tan-
kard of ale." Accordingly now
all became spectators of the race;
for they suspected that the shoe-
maker pretended that cry out
of roguery, that by this inci-
dent he might get before him.
At last the shoemaker being
beat in the race, returned home
sweating and out of breath.
Maccus carried off the prize.*

That Maccus indeed esca-
ped the shoemaker, but he did
not escape the thief.

What for?

Because he carried the
thief with him.

Perhaps money was not at
hand, which afterwards he paid.

But there was an action of
theft.

That indeed was brought
afterwards, but now at last

Maccus innotuerat aliquot magistratibus.

Ge. Quid attulit Maccus?

Po. Quid attulit, rogās, in causā tam vincibilī? Actor magis periclitatus est quam reus.

Ge. Qui sic?

Po. Quā gravābat illum actiōne calūmniæ, et intendēbat Rhēniā lēgem quæ dictat, ut qui intendērit crimēn quod non possit probāre, ferat pēnam quam reus lāturus ērat, si fuisset convictus. Negābat sē contrectāsse aliēnam rem, dōmīnō invito, sed dēferēntē ultro, nec ullam mentiōnem frētii intercēssisse; sē prōvocāsse calceārium ad certāmēn cursūs: illum accēptasse condiōnem, nec habēre quod quēratur, cum esset supērātus cursu.

Ge. Hæc actiō non multum abest ab umbrā asini. Quid tandē?

Po. Ubi rīsum est satīs, quidam ē iudicibūs vocāvīt Maccum ad cēnam, et nūmērāvit calceārio frētium. Quiddam similē accidit Davēntriæ, mē pūerō. Erāt illūd tempūs, quo piscātorēs rēgnant, lanii frīgēt. Quidā astābat ad fenestram fructuāriæ, vhe-

Maccus had become acquainted with some magistrates.

What did Maccus plead?

What did he plead, do you ask, in a cause so easy to be carried? the prosecutor was more in danger than the defendant.

How so?

Because he loaded him with an action of slander, and urged the Rhemian law, which orders, that he who has brought a charge which he cannot prove, should suffer the punishment which the defendant was liable to suffer, if he had been convicted. He denied that he had handled the other's property, the owner being unwilling; but giving it of his own accord, and that no mention of the price had passed betwixt them; that he had challenged the shoemaker to the running of a race; that he had accepted the proposal, and had nothing that he could complain of, seeing he had been beat in the race.

This action is not much short of the shadow of the ass. What came of it at last?

When they had laughed sufficiently, one of the judges invited Maccus to supper, and paid the shoemaker his price. Something similar happened at Daventry, when I was a boy. It was the time, when the fishermen reign, AND the butchers are starved. A certain fellow stood at the window of a fruit-seller, a very fat woman,

mēntēr obēsæ fāmīnæ, ōcūlīs intēntīs in ēā quæ prōpōsītā ērānt vēmūm. Illā invītābat hōmīnēm, ex mōre, si quīd vellet. Et cum vīdērēt intēntūm ficīs, vīs ficos? ait; sunt p̄rquam ēlēgāntēs. Cum illē annūisset, rōgāt quot librās vellēt. Vis, inquit, quīnquē libras? Annūenti effūdīt tantum ficōrum in grēmīum. Dum illā rēpōnīt lances, illē subdūcīt sē, non cursu, sed plācidē. Ubi frōdisset accēptūra p̄cūniā, vīdit emptōrē ābīre: Insēquītūr majōre vōce quam cursū. Illē dissimulāns pergit quo cōpērāt īrē. Tandem, multis concurrentibus ād vōcem fāmīnæ, restītīt. Ibī causā āgītūr in cōrōna pōpūli: rīsūs exōrītūr; emptor nēgābat sē ēmīsse, sēd accēpīsse quōd fuīssēt dēlātūm ultro; si vellēt expērīrī cōram jūdīcībūs, sē compārītūrum.

Ge. Agē, narrābo fābūlam non admōdum dissimīlem tūæ, nec fortasse infēriōrem, nīsī quod hęc non hābēat auctōrē p̄rīndē celēbrem atque est Maccus. Pythagōras dīvidēbat tōtum mercātum in triā hōmīnū gēnērā, quōrum alīī prōdiīssēt ūt

with his eyes intent upon those things which had been exposed to sale. She invited the man, according to custom, if he would choose any thing. And when she saw HIM intent upon the figs, will you have ANY figs? says she, they are very fine. When he had nodded, she asks HIM how many pounds he would have. Will you have, says she, five pounds? to him nodding she emptied out so many figs into his lap. Whilst she is laying by the scales, he withdraws, not by running, but composedly. When she had come forth to receive HER money, she saw that the buyer was going off: she follows with a louder voice than speed. He taking no notice, goes on whither he had begun to go. At last, many people running together at the voice of the woman, he stood. There the cause is argued in a ring of the people. A laugh is set up; the buyer denied that he had bought THEM, but received what had been given voluntarily; if she would choose to try IT before the justices, that he was ready to appear.

Well, I will tell a story not much unlike yours, and not perhaps inferior, only that this has not an author as famous as Maccus is. Pythagoras divided the whole market into three kinds of men, of which some might have come to sell, others to buy: he said that both these kinds were concerned,

venderent, alii ut emerent: aiebant hoc utrumque genus esse sollicitum, ac proinde non felix: alios non venire in forum ob altitudinem, quam ut spectent quid profiteretur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruuntur gratuita voluptate. Atque ad hunc modum dicebat philosophum versari in hoc mundo, quemadmodum illi versarentur in mercatu. Verum in nostris emporiis quartum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant solliciti, si possint involare quid. Atque quidam repertiuntur mure dextri in hoc genere; dicam natus, Mercurio favente. Convivator dedit fabulam cum coronide: ego dabo cum procemio. Nunc accipite quod nuper accidit Antwerpiae. Quidam sacrificus receperat illic medietatem summam pecuniae, sed argentee. Quidam impostor animadverterat id. Adit sacrificum, qui gestabat turgidam zonam; salutatur, et ait sibi dandum a suis, ut sacrificus sacrum parochi sui vicem, summam vestis sacrae divinae

and therefore not happy: that others did not come to the market for any thing else than that they may see what may be exposed to sale there, or what is doing; that these alone were happy, because being free from cares, they enjoyed a gratuitous pleasure. And after this manner he said that a philosopher was in this world; as they were in the market. But in our market-towns, a fourth kind of men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this kind; you would say THAT THEY WERE born, when Mercury was presiding. The master of the feast has given you a story with a conclusion. I will give you one with a preface. Now hear what lately happened at Antwerp. A certain priest had received there a moderate sum of money, but in silver. A certain cheat had observed it. He went to the priest who carried the purse stuffed with money in his belt; he salutes him civilly; he tells him that he was employed by his NEIGHBOURS to buy a new surplice for the parson of their town, which is the upper garment of the priest whilst performing divine service. He asks him that he would lend him a little of his help, that he would

*rem. Rōgāt ut cōmmōdā-
rēt sibi tantillum ōpēræ,
ut Irēt sēcum ad ēōs, qui
vendunt ejūsmōdi palliā ;
quo sūmēret mājus aut mī-
nus ex mōdō illius corpō-
ris, nam ipsius stātūrā
vidēri sibi congruere vēhe-
mēter cum magnitudīne
parochi. Cum hoc vidērē-
tur lēve officiū, sacrifici-
cūs facile pollicītus est.
Adēunt ædēs cujūsdam.
Pallium prōlātum est. Sā-
crificus induit. Venditor
affirmat mīrē congruere ;
cum impostor contēplātus
esset sacrificum nunc a
frontē, nunc a tergō ; cau-
sātus est brevius a frontē
quam esset pār. Ibī vendi-
tor, nē contrāctus non prō-
cederet, negāt id essē vi-
tium palli ; sed turgidam
crūmēnā efficere, ut brē-
vitas offendērēt eā partē.
Quid multā? Sacrificus dē-
pōnit crūmēnā. Contēm-
plāntur dēnūo. Ibī impō-
stor, sacrifico āvērsō, ar-
ripit crūmēnā, ac conjī-
cit sē in pēdēs. Sacerdōs
insēquitur cursu, ut erāt
palliātus, et venditor sacrī-
ficum Sacrificus clāmat,
tēnētē fūrem ; vënditor
clāmat, tēnētē sacrificum ;
impōstor clāmat, cohībētē
fūrēntem sacrificum ; et
crēditum est, cum vidērent
eum currērē sic ornātum
in publicō ; itaque dum al-
tēr est in mōrā altērī, im-
pōstor effūgit.*

*go with him to those who sell
such gowns ; that he might
take it larger or smaller by the
measure of his body, for his
stature seemed to him to agree
prodigiously well with the size
of THEIR parson. As this seem-
ed a small service, the priest
readily promised. They go to
the house of a certain man. The
surplice was produced. The
priest puts it on. The seller
affirms that it fitted wonderful-
ly. When the cheat had viewed
the priest one while before, ano-
ther behind, he pretended that
it was shorter before than was
fit. There the seller, lest the
bargain would not go on, denies
that THAT is the fault of
the surplice, but that the full
purse caused that the short-
ness offended on that side.
What AVAIL many words?
The priest lays down the
purse. They view him again.
There the cheat, the priest be-
ing turned from him, snatches
the purse, and throws himself
upon his feet. The priest fol-
lows him by running, as he
was with the surplice on, and
the seller the priest. The
priest cries out, stop the thief ;
the seller cries out, stop the
priest ; the cheat cries out, stop
the mad priest ; and it was be-
lieved, when they saw him run-
ning so dressed in the streets ;
therefore whilst one is a hin-
drance to the other, the cheat
got away.*

Eu. Tantus artifex dignus qui pēreāt non simplici suspendiō.

Ge. Nisi jam pendet.

Eu. Utinam non dēs, sed unā cum illo, qui favent talibus pōrtēntis in pernīclem reipūblīcæ.

Ge. Non favent grātīs. Est catēna, quæ dēmīssā in terrās pērtīngit ad Jovēm.

Eu. Rēdēundum ad fabūlas.

As. Ordo rēdit ad tē, si fas est cōgērē rēgem in ordinem.

Non cōgār, imo vēnīām vōlēns in ordinē, aliōquī essēm tyrānnūs, non rex, si rēcūsem lēgēs quās p̄scribo aliīs.

As. Verūtmānē aiunt prīncipem esse sūprā lēgēs.

Eu. Isthūc non est omnīno falso dictum, si accipias illum summūm prīncipem, quem tum vōcābant Cēsārem. Deīndē si sic accipias sūp̄eriōrem lēgibus, quōd aliī coactī servant utcunque, illum p̄stāre multo cumulātius suāpte spōntē. Nam quōd animūs est corpōrī, hoc est bōnus princeps reipūblīcæ. Sēd quīd opūs ērāt addere bōnūs, quum mālus prīncēps non est prīncēps? quemādmodum

So great a sharper is worthy to die not by a single hanging.

Unless he is hanged already.

I wish not he only, but along with him they, who favour such monsters to the ruin of the commonwealth.

They do not favour them for nothing. There is a chain which being let down upon the earth reaches to Jupiter.

We must return to our stories.

The turn is come to you, if it be lawful to force a king to order.

I will not be forced, nay, I will come willingly into order, otherwise I would be a tyrant, not a king, if I would refuse the laws which I prescribe to others.

Nevertheless they say that a prince is above the laws.

That is not altogether falsely said, if you mean that very great prince, whom at that time they called Cæsar: Or, furthermore, if you thus understand one superior to the laws TO MEAN because WHILE others being compelled obey THEM in some sort, he obeys THEM much more fully of his own accord. For what the soul is to the body, that is a good prince to the commonwealth. But what need was there to add good, seeing a bad prince is not a prince? as an impure spirit

impūrus spīritūs qui invā-
sit corpūs hōmīnis, non est
ānīmūs. Sēd ad fabulā;
ēt arbitror convēnīre, ut
rex adfēram fabulā rēgī-
am. Ludovīcūs rex Galli-
arū, undēcīmus ējus nō-
mīnis, cum, rēbus turbātis
dōmī, peregrīnārētur apud
Burgundīōnēs, occāsīōne
venātīōnis nactus est fā-
mīliārītātē cum quōdam
Conōnē rustīco hōmīnē,
sed simplici ac sincēri
ānīmī. Nam mōnārchæ
delectāntur hōmīnībus hu-
jus gēnēris. Rex dīvertē-
rat frēquēntēr ad hūjūs æ-
dēs ex venātū, et, ut non-
nunquam magnī princīpēs
delectantūr plēbēīis rēbus,
vescēbātur rapīs apud
eū cum magnā vōlūptā-
te. Mox ubī Ludovīcus,
rēstitūtus, jam pōtīrētur
rērum apud Gallōs; uxōr
submōnuit Conōnem, ut
commōnēfācērēt rēgēm
vētēris hospītiī, et adfē-
ret illi aliquot insignēs
rapās dōnō. Conon tergī-
versātus est, sē lūsūrum
ōpērām; princīpēs enī
non mēmīnīssē tālium of-
ficiōrum. Sēd uxor vīcīt:
Conon dēlīgīt āliquot in-
signēs rapās, accīngītūr
itīnērī. Vērū ipse cap-
tus illēcēbrā cībī, paulatim
dēvōrāvit omnēs, unā dū-
taxāt insignītēr magnā ēx-
cēptā. Ubī Conon prōrep-
sisset in aulam, quā rex

that has seized on the body of a
man, is not the soul. But to
RETURN TO the story; and I
think it is fit that I being a king,
should tell you a story of a king.
Lewis king of France, the ele-
venth of that name, when, his
affairs being disordered at home,
he sojourned among the Bur-
gundians, on occasion of hunt-
ing, contracted an acquaintance
with one Conon, a country fel-
low, but of an honest and sincere
mind; for monarchs are de-
lighted with men of this sort.
The king had lodged frequently
at his house after hunting; and,
as sometimes great princes are
pleased with common things, he
ate turnips with him with great
pleasure. Afterwards, when
Lewis, being restored, was now
enjoying his kingdom among
the French, the wife advised
Conon, that he should put the
king in mind of his old en-
tertainment, and should carry
him some fine turnips for a
present. Conon declined it,
saying, that he would lose
his labour, for princes did not
remember such services. But
his wife prevailed. Conon
chooses out some fine turnips,
and is prepared for his jour-
ney. But he being tempted
with the allurements of the food,
by little and little devoured
them all, one only, remarka-
bly large, excepted. When
Conon had crept into the hall,
where the king was to pass, he
was presently known by the

erāt itūrus, statim agnitus est a rege, et accersitus. Ille detulit munus cum magna alacritate; rex accepit cum majore alacritate, mandans cuidam e proximis, ut responderetur diligentem inter ea quae haberet charissima. Jubet Cononem prandere secum; a prandio egit gaudentes Cononi, et jussit mille coronatos numerari pro rapa illi, cupienti responderi suum rus. Cum fama hujus rei, ut fit, pervagata esset per omne regis famulitium, quidam ex aulicis dedit regi non inelegantem equum dono. Rex intelligens illum provocatum benignitate quam praestiterat Cononi, captare fradam, accepit munus vultu majorem in modum alacri, et convocatis proximis, cepit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultantem vellet de magna re, et captator lactatus esset diu vana spe, tandem, rex inquit, Venit mihi in mentem quod donem illi, et quopiam ex

king, and sent for. He presented his gift with great cheerfulness; the king received it with greater cheerfulness, ordering one of those next him, that it should be laid up diligently among those things which he counted most dear. He orders Conon to dine with him; after dinner he gave thanks to Conon, and ordered a thousand crowns to be paid for the turnip to him, on desiring to return to his own country. When the fame of this thing, as it happens, had spread through all the king's servants, one of the courtiers gave the king no inelegant horse for a present. The king understanding, that he being encouraged by the kindness which he had shewn to Conon, was catching at a prize, received the present with a countenance more than ordinarily cheerful; and having called together his nobles, he began to consult with what present he should make a return for so fine and so valuable a horse. In the mean time, he who had presented the horse, conceived rich hopes in his mind, thinking thus, if he made such a return for a turnip presented by a country fellow, how much more generously will he make a return for such a horse given HIM by a courtier. When one answered one thing, AND another another to the king, consulting as about a grand affair, and this catching fellow had been fed a long time with

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procēribus accērsitō, dixit in aurem, ut adfēreret id quōd rēfērēret in cūbīcūlō (sīmūlque dēsīgnat lōcum) obvōlūtum dīlīgēnter sērīcō. Rāpā adfērtūr. Rex dōnāt eam suā mānū aulīcō, ūt ērāt obvōlūta, addens, ēquūm vīdēri sībī bēnē pēnsātūm cīmelio quod cōnatīssēt sībī mīllē corōnātīs. Aulīcus dīgrēssus dum tollit līntēūm, rēpērīt pro thesauro non carbōnēs, ut aīunt, sed rāpam jam subarīdam. Itā illē captātōr captūs rīsuī fūit omnībūs.

A. Jam si permittis, rex, ūt plēbēiūs lōquār rēgālīā, rēfēram quōd ex tuā fabulā vēnit in mentem de eōdem Ludovīco. Nam ut ansa trāhit ansam, itā fabulā fabulām. Cum quīdām famulus vīdīssēt pēdīcūlum rēpēntem in rēgiā veste, flēxīs gēnībūs, ēt mānū sublātā, sīgnīficat sē velle pręstāre nēscīo quīd offīcīi. Ludovīco prębente sē, sustulīt pedīcūlum, ēt abjēcīt clam. Rēgē rōgāntē quīd ēssēt, pūdūt fātēri. Cum rex īnatārēt, fāssūs est fuisse pedīcūlum. Est latūm omēn, īnquīt, de-

vain hope, at last the king says. it comes into my mind what I should give him, and a certain one of the nobles being called to him, he whispered in his ear, that he should bring that which he would find in his bed chamber, (and at the same time he describes the place) wrapped up carefully in silk. The turnip is brought. The king gives it with his own hand to the courtier, as it was wrapped up, adding, that the horse seemed to him well paid for with a precious thing which had cost him a thousand crowns. The courtier going away, whilst he takes off the cloth, finds for a treasure, not coats, as they say, but a turnip now dry. Thus that catching fellow being caught, excited laughter to all.

Now if you permit me, O king, that I BEING a commoner, may speak things belonging to kings, I will relate that of your story which comes into my mind of the same Lewis. For as a link of a chain draws a link, so does a story a story. When a certain servant had seen a louse creeping upon the king's garment, on his bended knees, and with his hand held up, he signifies that he wished to perform I know not what office. Lewis offering himself, he took off the louse, and threw it away privately. The king asking what it was, he was ashamed to confess. When the king urged him, he confessed that it was a

*clārat enim mē esse hō-
minem, quod hoc gēnūs
vermiculōrum infestāt hō-
minem peculīārīter, prae-
sertim in adolēscētiā;
jussitquē quadraginta co-
ronātos nūmērari pro of-
ficiō. Post aliquōt mūl-
tōs diēs, quidā alter, quī
vidērāt tam hūmīle offi-
cium cēsisse fēliciter il-
li, nec animādvērtens plū-
rimum intērēsse faciās
quid ex animo, an arte, ag-
gressus est rēgem similī
gestu, ac rursus illo prae-
bentē sē, simūlābat sē tol-
lēre quiddam ē rēgia ves-
te, quod mox abjiceret.
Cum rex urgērēt tergī-
versāntem ut dīceret quid
esset, pūdōrē mīrē simūlā-
to, tandēm rēspōndit esse
pulcēm. Rex, intēllecto
fūcō, quid, inquit, an tū
faciēs mē canēm? Jus-
sit hōminēm tollī, ac qua-
draginta plāgās infligi pro
quadraginta coronātis cap-
tātis.*

Phylyth. Non est
tūtūm, ut audīo, ludērē
cum rēgibus facētis;
quemādmōdum enim lēō-
nēs prae-bent sē nōnnūn-
quā plācīdē fricānti, itē-
dēm, ubi lūbītum est, sunt
lēōnēs, et collūsor jācēt.
Itēdēm rēgēs favēnt. Sēd
adfērām fabulām non dis-
similem tūae fabulæ, nē
rēcēdāmus intērim a Ludo-

louse. *It is a joyful omen,
says he, for it declares that I
am a man, because this kind of
vermin does infest man peculi-
arly, especially in his youth;
and he ordered forty crowns to
be counted to HIM for HIS ser-
vice. After a good many days,
some other, who had observed
that so mean a service had fall-
en out luckily for him, and not
observing that there is a great
deal of difference whether you
do any thing from YOUR heart,
or by deceit, accosted the king
with the like gesture, and again
he presenting himself, he pre-
tended that he took something
from the king's garment, which
immediately he threw away.
When the king urged him, de-
clining to tell what it was, shame
being wonderfully counterfeited,
at length he answered that it
was a flea. The king, having
understood the roguery, what,
says he, will you make me a
dog? He ordered the fellow
to be taken away, and forty
stripes to be given HIM for the
forty crowns caught at.*

It is not safe, as I hear, to
play with kings in waggery;
for as lions offer themselves
sometimes quietly to HIM who
rubs THEM, the same, when they
please, are lions, and THEIR
playfellow lies dead. In like
manner kings shew favour. But
bring a story not unlike your
story, that we may not depart
in the mean time from Lewis,
to whom it afforded diversion to

vīcō, cui erat prō dēlectā-
mētō fallēre hīantēs cōr-
vōs. Accēperat dōnō ali-
cūnde dēcem milliā corō-
nāīdrum. Quōtīēs autem
nōvā pēcūniā obligit prīn-
cīpībūs, omnēs officiārīī
vēnāntūr, et cāptānt ali-
quā pārtē praeda. Id
non sūgīēbat Ludovīcum.
Cum igitur eā pēcūniā
exprōmptā esset in mēnsā,
quō māgis invītāret spem
omnīum, sic locūtus est
cīrcūstāntībūs. Quīd,
ān non vidēor vōbīs opū-
lētus rex? Ubī collēcā-
bīmus tāntam vim pēcū-
niā? Est dōnātītiā; con-
vēnit dōnāri vīcīssīm.
Ubī nunc sunt amīci,
quībus dēbēo pro sūtis offi-
cīīs in mē? Adsīnt nunc
prīusquā hic thēsaurūs
efflūat. Ad hanc vōcēm
permūlti accūrrērē, nēmo
non spērābāt alīquīd sibi.
Cum rex vīdīssēt alīquem
inhīantē maxīmē, et jam
dēvōrāntē pēcūniām ocū-
līs, convērsus ad eum, in-
quit, Amīce, quīd tū nār-
rās? Illē commēmōrābāt,
sē āluīssē rēgīōs falcōnēs
dīū, sūmmā fidē, nēc sīnē
grāvībūs impēdiīs. Alī-
ūs adfērēbāt alīud; quīs-
quē exaggērābāt sūm
offīcīum vērībīs, quāntūm
pōtērāt. Rex audīēbāt
omnēs bēnīgnē, et comprō-
bābāt drātīdīnēm singulō-
rūm. Hac consultātio

deceive gaping crows. He had
received as a present from some-
body, ten thousand crowns. But
as often as new money has come
in to princes, all the officers
hunt after it, and endeavour to
catch some part of the prize.
That did not escape Lewis.
When therefore that money
had been drawn out upon the
table, that he might the more
raise the hope of all, thus he
spoke to those standing about
him, What, do not I seem to
you a rich king? Where shall
we place so great a quantity of
money? It is gift-money, it
is fit that it be given again.
Where now are my friends, to
whom I am indebted for their
services to me? Let them
come now, before this treasure
be gone. At this saying very
many ran to him, every one ex-
pected something for himself.
When the king had seen one
gaping very much, and now de-
vouring the money with his
eyes, being turned to him, he
says, friend, what do you say?
He said, that he had fed the
king's hawks a long time with
the greatest faithfulness, and
not without heavy charges. A
different one alleged a different
thing; every man magnified his
office by words as much as he
could. The king heard them
all kindly, and approved of the
speech of every one. This con-
sultation was protracted for a
long time, that he might tor-
ment them all the longer with

*dilatā est in lōngūm tēm-
pūs, quō torquerēt omnēs
diūtius spē mētūquē Prī-
mūs cancellārius abstābat
intēr eos: nam jussērāt
et hunc acciri. Is pruden-
tior ceteris, non prædicā-
bat suā officiā, sed agēbat
spectātōrēm fābūla. Tan-
dēm rex cōversūs ad
hūnc, inquit, Quid nārrāt
mēus cancellārius? Illē
sōlūs pētit nihil, nec præ-
dicāt suā officiā. Ego,
inquit cancellārius, accēpi
plūs à regiā bēnignitāte,
quam prōmeruerim; nec
sūm māgis sōllicitūs de
ullā rē, quam ut rēspōndē-
ām regiæ munificentia in
mē, tantū abest ut vēlīm
flagītare plūrā. Tum rex
inquit, unūs igitur omni-
um non egēs pecūniā?
Tuā bēnignitās, inquit al-
tēr, jam præstitit nē egē-
rēm. Ibī rex vērūs ad
aliōs, inquit, nā ego sum
magnificētissimūs omni-
um rēgūm, qui habēam
tam opulētum cancellāri-
um. Heic spēs accēnsā est
māgis omnibūs, futūrum
ut pecūniā distribueretur
ceteris, quandōquidem il-
lē ambiēbat nihil. Ubī
rex lūisset ad hunc mō-
dum diū sātis, cōegit can-
cellārium, ut auferret tō-
tam eam summā dōmum:
moxq; vērūs ad ceterōs
jam mōstōs, vōbīs erit ex-*

*hope and fear. The first chan-
cellor stood among them; for
he had ordered him also to be
called. He more prudent than
the rest, did not extol his ser-
vices, but acted the spectator
of the play. At last the king
being turned to him, says,
what says my chancellor? He
alone asks for nothing, nor
does he extol his services.
I, says the chancellor, have
received more from the royal
bounty than I have deserved;
nor am I more anxious about
any thing, than that I may an-
swer the royal bounty towards
me, so far am I from wishing
to crave more. Then the king
says, do you alone therefore of
all not need money? Your boun-
ty, says the other, has already
secured me from wanting. There
the king being turned to the
others, says, truly I am the
most magnificent of all kings,
who have so rich a chancellor.
Here a hope was kindled more
in all, that it would come to pass,
that the money would be distri-
buted to the rest, seeing he de-
sired nothing. When the king
had jested in this manner long
enough, he forced the chancel-
lor to take away WITH HIM all
that sum home: and by and by,
being turned to the rest, now
sad, You must wait, says he,
another occasion.*

*ſpectandā, inquit, altā oc-
cāſio.*

Phil. Fortāſſe quōd
nārrātūrūs ſūm vīdēbītūr
frīgīdīus; proīndē dēprē-
cōr ſuſpīciōnem māli dōlī
fucīvē; nē vīdēar ambī-
ſſe immūnītatem dē in-
dūſtriā.

Quīdam ādīit ēūn-
dem Ludovīcum pētēns ūt
jūbērēt mūnūs, quōd for-
tē vācābat in eō ſāgo, in
quō hābītābāt, tranſferrī
in īpſum. Rex, audītā
pētītiōne, reſpōndīt expē-
dītē, effīciēs nīhil. Pētī-
tor etiām mox actīs grāti-
is rēgi diſceſſīt. Rex
collīgēns ex ipſā frontē,
eſſe hōmīnē non omnīno
ſīnīſtri ingēnī, ſuſpīcāns-
que illum non intellēxiſſe
quod reſpōndīſſet, jūbēt
ēūmrēvōcārī. Rēdīt. Tum
rex inquit, intellēxērās
quīd reſpōndērīm tībī?
Intellēxi. Quīd igitūr
dīxī? Mē effectūrū nī-
hīl. Cur igitūr āgēbās
grātiās? Quōntām, inquit,
eſt quōd āgām dōmī; pro-
īndē perſecūtūrūs ērām
ancīpītem ſpem hīc, mēō
māgnō incōmmōdō: nunc
īnterprētor bēnēfīcīum,
nēgāſſe bēnēfīcīum cītō,
mēquē lūcrātum quīcquīd
ērām perdītūrūs, ſi lactā-
tus fuiſſēm vānā ſpē. Ex
eō reſpōnſō rex con-
jēc- tāns mīnīmē ſegnem hōmī-
nē, ūbī percūctātus es

Perhaps what I am going
to tell you, *will appear* too flat;
wherefore I bar the ſuſpīciōn of
evil deceit, or roguery, that I
may not ſeem to have ſought
exemption on purpoſe.

A certain man went to the
ſame Lewis, deſiring that he
would order that an office, which
by chance was vacant in that
diſtrict, in which he lived, to be
conferred upon himſelf. The
king, having heard his petition,
answered readily, you will ef-
fect nothing. The petitioner
likewiſe preſently having giv-
en thanks to the king, deſart-
ed. The king gathering from
his very look, that HE was a
man by no means of dull parts,
and ſuſpecting that he had not
underſtood what he had answered
him, orders that he ſhould
be called back. He returns.
Then the king ſays, did you un-
derſtand what I answered you?
I did underſtand it. What then
did I ſay? That I would ef-
fect nothing. Why therefore
did you give thanks? Be-
cauſe, ſays he, I have ſomething
to do at home; and therefore I
would have purſued doubtful
hope here to my great loſs:
now I conſtrue it as a kindneſs
to deny the kindneſs quickly,
and that I have gained whatſo-
ever I would have loſt, if I had
been fed by vain hopes. By
that answer the king gueſſing

sæt *paucā*, hābēbīs, *inquīt*, quod *pētīs*, quo *agās* mīhi *grātias* bis; *simulque* vērsūs *ad officiārīōs*, expēdiāntur dīplōmātā huic, *inquīt*, *sine mōrā*, nē hærēāt *hec dīū sūd dāmnō*.

Eu. Non deēst quōd *rēfēram* de Ludovīcō, sēd mālo de nōstrō Maxīmīliānō. Quī, ūt nēquāquam *sōlūtus* est dāfōdēre *pēcūniam*, itā ērāt clēmētissimūs *in eōs* qui dēcoxērānt, mōdō commēdārēntur tītulō nōbilitātis. Cum vellet *opitūlārī* cuidam *jūveni* ex hoc gēnērē hōmīnūm, mādāvit illi lēgātīōnem, ūt pētēret cētūm millīā *florēndrum* ā quādam *civitatē* nēscio quō tītulō. Tītulus autē ērāt tālis, ūt sī quīd impetrātum ēssēt dextēritātē lēgātī pōssēt dūci pro lūcrō. Legātus extōrsit quinquagīnta millīā, reddidit Cēsārī trigīnta. Cēsār, *letus* inspērātā *prādā*, dīmīsīt hōmīnem, *inquīrens* nīhil prætērēā. Intērēā quāstōres ēt rātīōnālēs *olfēcērānt*, plūs accēptūm fūisse quā *exhibētūm*: *interpēllant Cēsārem*, ūt accēsēret hōmīnem. Accītus est, vēnīt illīco. Tum Maxīmīliānus *inquīt*, *audīo* tē accēpisse

that he was no dull man, when he had asked him a few things, you shall have, says he, what you desire, that you may give me thanks twice: and at the same time turning to the officers, let the patents be made ready for him, saith he, without delay, that he may not stay here long to his loss.

I do not want something to relate about Lewis, but I had rather relate SOMETHING of our Maximilian. Who, as he used not to bury his money, so he was very merciful to those who had spent their estate, provided they were recommended by a title of nobility. As he wished to help a certain youth of this sort of men, he committed to him a deputation, that he should demand an hundred thousand florins from a certain city I know not by what title. But the title was such, that if any thing had been obtained by the dexterity of the deputy, it might be reckoned for clear gain. The deputy extorted fifty thousand, AND he paid Cæsar ONLY thirty Cæsar, being glad of this unexpected booty, dismissed the man, inquiring nothing further. In the mean time the treasurers and auditors had smelled out, that more had been received than given in: they speak to Cæsar, REQUESTING that he would send for the man. He was sent for, he comes presently. Then Maximilian says, I hear that you

quīnquagīnta millia. *Fassus est.* Exhibuisti non nisi triginta. *Fassus est et hoc.* Reddenda est ratio, inquit. Promisit se facturum, et dicesset. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, nuper jussus es reddere rationem. Memini, inquit illi, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clamitantes non esse ferendum, ut ille eluderet Cæsari tam palam. Persuadent, ut accersitus juberetur exhibere rationem inibi, ipsis presentibus. Cæsar annuit. Accitus venit illico, nihil tergiversatus. Tum Cæsar inquit, nonne pollicitus es rationem? Pollicitus, respondit illi. Opus est jam, inquit, nec est locus tergiversandi amplius. Ibi juvenis inquit sat dextrè. Non detracto rationem, invictissimè Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderim: Isti qui assident sunt ferissimè talium rationum: si videro, vel semel quemadmodum illi tractent hujusmodi rationes,

have received fifty thousand. He confessed it. You gave in only thirty. He confessed this too. You must give an account, says he. He promised that he would do it, and departed. Again when nothing had been done, the officers petitioning Cæsar, he was called back. Then Cæsar says, lately you were ordered to give an account. I remember, says he, and I am about it. Cæsar suspecting that the account was not yet sufficiently drawn up by him, suffered him to go away so. As he was thus shifting, the officers insisted mightily, crying out that it was not to be borne, that he should play upon Cæsar so openly. They persuade him, that being sent for, he should be commanded to give in his account there, whilst they were present. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, did not you promise me an account? I did promise you, replied he. I need it just now, says he, nor is there room for declining it any longer. There the young man says dexterously enough, I do not decline an account, most invincible Cæsar, but I am not very skilful in such accounts, as being one who never gave any in: those who sit by are very skilful in such accounts: if I see even once how they manage such accounts, I shall imitate them easily.

ego imitābōr facīle. Rōgo jūbēas illōs vērē ēdērē exemplū, vīdēbunt mē dōcīlēm. Cēsār sēnsit dictum hōmīnis, quod hi non intēllīgēbant, in quos dīcēbātūr; ac sūbrīdens inquit, Nārrās vērū, et postulās equū. Ita dīmīssit jūvenēm: sūbīndīcābat enī illos sōlēre reddere ratiōnem Cēsāri, quemādmōdum ipsē, reddīderat, nīmīrūm, ut bonā pars pecūniæ rēmanēret pēnēs ipsos.

Le. Nunc est tēmpūs, ut fabulā descendāt ab ēquis ad asīdōs, ut aiunt, a rēgibus ad Antōnū, sacrificum Lovāniensem, qui fuit in dēlectis Phīlīpō cognōmēnīs bōnō. Fērūntūr multā hūjus vīri, vērē jucundē dictā vērē jōcōsē factā; sēd plerāquē sordīdiorā. Nam sōlēbāt eōndīre plerōsquē suōs lūsūs quōdām unguētō, quād non sōnāt admōdūm ēlāgānter, sēd olēt pējūs. Dēīgām ūnum ex mūndīōribus. Invītārāt ūnum atquē altērū bellū hōmīnūculū, obvīs fortē in vīā. Cum rēdīssēt dōmū, rēpērit culīnam frīgīdam. Nēc ērāt nūmūs in locūlis, quōd nēquāquām ērāt insōlens illī. Hec ērāt opūs cēlēri consīlīo. Subduxīt sē tacītūs, et ingrēssūs culīnam fa-

I request you would command them even to set me an example, they shall see me tractable. Cēsār understood the saying of the man, which they did not understand, against whom it was said; and smiling says, you say true, and demand what is reasonable. So he dismissed the young fellow. For he intimated that they used to render THEIR account to Cēsār, as he had rendered his, namely, that a good part of the money should remain with themselves.

Now it is time that the story should descend from horses to asses, as they say, from kings to Anthony, the priest of Lovain, who was in favour with Philip by surname the good. There are reported many things of this man, either pleasantly said, or merrily done; but most of them too nasty. For he used to season most of his diversions with a certain ointment, which does not sound very neatly, but smells worse. I will choose one of the more cleanly. He had invited one and another fine fellow, who met HIM by chance in the street. When he was returned home, he finds the kitchen cold. Nor was there money in his pockets, which was not at all unusual to him. Here was need of a speedy contrivance. He withdrew himself softly, and entering the kitchen of

nenātoria, quicum illi erāt familiaritās, quod ageret frequēter cum illo, famulā digressā, subduxit unam ex enētis ollis, unā cum carnibus jam coctis, ac deferēbat tectam vestē dōmū; dat cōquā, jubet carnēs et jūs prōtinus effundī in aliam fictilem ollam, simulque ollam senerātoriae defricāri dōnec nitēret. Eo factō, mittit puerum ad senerātorem, qui depōsitō pignore, summat mutuo duas drachmās a senerātore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Senerator non agnoscens ollam, utpote defricatā ac nitentem recipit pignus, dat chirographum, et numerat pecuniā. Eā pecuniā puer emit vinum. Itā prospectum est convivio. Tandem cum prandium aspareretur senerātori, ollā desiderata est. Hic iurgium adversus cōquā. Cum eā gravā etur, affirmavit constantē nēmīnem fuisse eō diē in culinā praeter Antonium. Vidēbatur improbū suspicari hoc de sacrificō. Tandem itum est ad illum. Explōratum an ollā esset apud illum, at nullā repertā est: quid mūtū? Ollā flagitatā est ab illō serō, quod solus ingressus esset culi-

an usurer, with whom he had a familiar acquaintance, because he dealt frequently with him, the maid having gone aside, he took privily one of the brazen pots together with the flesh now boiled, and carried it covered with his coat home: he gives it to the cook-maid, AND orders the flesh and broth immediately to be poured out into another earthen pot, and at the same time the pot of the usurer to be rubbed till it was bright. That being done, he sends his boy to the usurer, who, having left a pawn, should borrow two drachms of the usurer, but should take a note, that would testify that such a pot HAD BEEN sent to him. The usurer not knowing the pot, as being rubbed and bright, takes the pawn, gives the note, and pays the money. With that money the boy buys wine. Thus provision was made for a feast. At last when dinner was preparing, for the usurer, the pot was missed. Upon this THERE was a brawl with the cook-maid. When she was severely charged, she affirmed constantly that no person had been that day in the kitchen but Anthony. It seemed hard to suspect this of a priest. At length they went to him, AND searched whether the pot was with him, but none was found. What need

*nām, tēmpore quo dēsidē-
rāta est. Illē fassus est
sumpsisse mūtūo quān-
dam ollam, sed quam rē-
miserat illi undē sump-
serat. Cum illi pērnēgā-
rent id, et contētiō incā-
lutescit, Antōnīus, aliquōt
tēstibus adhībētis, inquit,
vidēte quām pēriculōsum
est agere cum hōmīnibus
hōrum tēpōrum sinē chī-
rōgrāphō; actiō furī pro-
pēmōdum intenderētur mī-
hi, nī hābērem mānum fa-
nērātōris, et prōiūlit syn-
grāpham. Dōlūs intellēc-
tus est: fabūla dīssīpāta
est pēr tōtam rēgiōnem
cum māgnō rīsū, ollā op-
pīgnōrātā ipsi cuius erat.
Hōmīnēs fāvēt hūjūs-
mōdi dōlīs libētīūs, si
commīssi sint in odiōsās
persōnas, pēsērtīm eōs
qui solēt impōnere aliīs.*

A. Næ! tu apērū-
isti nōbis mārē fabūla um,
nōmīnātō Antōniō: sed
rēfēram dūntāxāt ūnām
ēāmque brēvēm, quam au-
dīvi nūperrīmē. Aliquōt
belli homūncūlī, ut dīcunt,
agītābānt convīvīum sī-
mul, quībus nīhil in vītā,
prius quam rīdere. Intēr
hōs erat Antōnīus, atquē
item altēr, et ipse cēlēbrīs
in hoc gēnere laudīs, et vel-

IS THERE of many words?
The pot was demanded of him
in earnest, because he alone
had entered the kitchen, at the
time in which it was missed.
He confessed THAT HE had bor-
rowed a certain pot, but which
he had sent back to him from
whom he had had it. When
they were denying it, and the
contention had grown warm,
Anthony, some witnesses being
taken to him, says, see how dan-
gerous it is to deal with men of
these times without a note; an
action of theft would be almost
laid against me, unless I had
the hand of the usurer; and he
produced the note. The roguē-
ry was understood; the story
was spread through the whole
country with a great deal of
laughter, that the pot had been
pawned to the very PERSON
whose it was. Men counte-
nance such tricks more willing-
ly, if they are practised upon
odious persons, especially those
who are used to impose upon
others.

Truly you have opened to
us a sea of stories, having nam-
ed Anthony: but I will relate
only one, and that a short one,
which I heard very lately.
Some pretty little fellows, as
they call THEM, kept a feast to-
gether, to whom nothing in life
is better than laughing. A-
mong these was Anthony, and
likewise another, he also famous
in this sort of praise, and as it
were a rival of Anthony.

ut amulū Antōnī. Por-
rō quēmādmōdūm intēr
phīlōsōphōs, sī quando
convēniūnt, quēstiūnculæ
solēnt prōphōmī de rēbus na-
tūræ, itā hēic statim quæ-
stio nāta est, quānam pars
hōmīnis essēt hōnēstissī-
mā. Aliūs dīvinābāt ōcū-
lōs, aliūs cor, aliūs cerē-
brūm, aliūs itēm aliūd, et
quēque adfērēbat ratiō-
nem suæ dīvinātiōnis. An-
tōnīus jussūs dīcere sēn-
tēntiam, dixit ōs vīdēri
sibi hōnēstissimam partem
omnium, et addidit nēscio
quam causām. Tum ille
altēr, nē quīd īpsi convē-
nīrēt cum Antōniō, respōn-
dīt, eām partēm, quā sēdē-
mūs, vīdēri sibi hōnēstis-
simām. Cum id vīdērētur
absurdūm omnibus, attulit
hanc causām, quōd īs dū-
cērētūr vulgo hōnōrātissī-
mūs, qui prīmūs considē-
ret hoc hōnōris compētēre
parti quam dixisset. Ap-
plausūm est huic senten-
tiæ, et risūm est affāctū.
Hōmō placuit sibi dē hoc
dīctō, et Antōniūs vīsus
est vīctūs īn ēō cērtāmine.
Antōnīūs dissimulāvit, qui
non dētūlērāt prīmām lau-
dē hōnēstatis ōri ōb ali-
ūd, nīsi quōd scīret illum,
vēlūt amulū suæ glōriæ
nōmīnātūrum dīversam
partem. Post aliqūot dī-
ēs, cum utērquē vocātūs
essēt rursūs ad idē convī-

Moreover, as among phīlōso-
phers, if at any time they meet,
little questions use to be propo-
sed about the things of nature,
so here immediately a question
arose, what part of man was the
most honourable. One guessed
the eyes, another the heart, an-
other the brain, another like-
wise another thing, and every
one gave the reason of his guess.
Anthony being ordered to de-
clare his opinion, said that the
mouth seemed to him the most
honourable part of all, and add-
ed I know not what reason.
Then the other, that he might
not in any thing agree with
Anthony, answered that that
part, on which we sit, seemed
to him the most honourable.
When it appeared absurd to
all, he gave this reason, that
he was reckoned commonly the
most honourable, who first sat
down, that this honour belong-
ed to the part which he had
named. They applauded this
opinion, and laughed heartily.
The man was pleased with
himself for this saying, and
Anthony seemed conquered in
that dispute. Anthony took
no notice, who had not given
the chief praise of honour to
the mouth for any thing else,
but that he knew that he, as
the rival of his glory, would
name the contrary part. Af-
ter some days, when both of
them had been invited again
to the same feast, Anthony
having entered, finds his rival

vium, Antōnīus ingressus offendit amulum confabulāntem cum aliquot aliis, dum canā adornātūr, et āversus emisit clārum ventris crepitem ante faciē alterius. Ille indignātus, inquit, ābī scurrā, ubinā didicisti istōs mōrēs? Tum Antōnīus inquit, etiam indignāris? Si salūtāssem tē orē, rēsalūtāsēs; nunc salūto tē partē corpōris, vėl tē jūdīcē, hōnēstissimā omnium et vōcōr scurrā. Sic Antōnīus rēcāpērāvīt glōriam āmissā priūs. Diximus omnēs, supērest ut jūdex prōnūciēt.

Ge. Fāciām id, sēd non priūsquā quisquē ebibērit suum cūthūm. En auspicor, sēd lūpūs in fābulā.

P. Levīnus Panāgāthūs ādfert haud lāvum omēn.

L. Quid actūm est intēr tam lepīdōs congērōnēs?

Po. Quid aliud? cētātūm est fābulīs, dōnēc lūpūs intērvēnīrēs.

Le. Huc igitur ādsum ut perficiām fābulam: vōlo vds omnēs prandēre prāndium theolōgicūm apud mē cras.

Ge. Prōmittis Scythicum convivium.

talking with some others, whilst supper is getting ready, and being turned from him, let fly a loud crack before the face of the other. He being enraged says, get you gone, you rude droll, where did you learn those manners? Then Anthony says, what are you angry? If I had saluted you with my mouth, you would have saluted me again? now I salute you with a part of the body, even you being judge, the most honourable of all, and I am called a rude droll. Thus Anthony recovered the glory lost before. We have all said, it remains that the judge may pronounce sentence.

I will do it, but not before every man shall drink off his glass. Lo I begin; but the wolf in the fable.

Levinus Panagathus brings no unlucky omen.

What has been done among such pretty companions?

What else? We have been contending in stories, till you, like the wolf, came in among us.

Hither therefore I am come that I may finish the farce: I desire you all to take a theological dinner with me to-morrow.

You are promising us a Scythian feast.

I

L. Nisi fatēbimīni
hoc fuisse iucundius vobis
fabuloso convivio, non re-
cuso dare poenās in cenā.
Nihil iucundius quam cum
nūga tractantur serio.

Unless you will confess
that this was more agreeable to
you than the fabulous feast, I
do not refuse to suffer punish-
ment at supper. Nothing is
more delightful than when tri-
fles are handled seriously.

VII. CHARON.

Charon apud infērōs ānīmās defunctōrum per Stygem transvĕhĕrĕ
dicītūr pōētis.

CHARON, GENIUS, ALASTOR.

C. QUID itā prōpĕ-
rās gestĭēns, Alāstōr?

Al. O Charon, *ōphōr-*
tūnē tū quidēm. Prope-
rābām ād tē.

Ch. Quid nōvæ rēi?

Al. Fēro nūntĭum fū-
tūrum latissimūm tibi
Prōsērpĭnæquē.

Ch. Effĕr igitūr quōd
fērs, ēt ēxōnērā tē.

Al. Fūriæ gēsērunt
sūūm nēgōtĭum non minū-
gnāvĭtēr quam fēlicĭtēr:
infēcērunt ōmnēs pārtēs
ōrbis tartārēis mālīs, dis-
sidĭis, bēllīs latrōcĭnĭis,
pestilēntiīs, ādēo ūt jam
sĭnt plānē calvæ, ēmissis
cōlūbris, ēt ōbāmbulānt ex-
haustæ vĕnēntīs, quærēn-
tēs quicquid vipērārum
ātquē aspīdūm est ūs-
quām, quādo sint tam gla-
bræ quām ōvūm, ēt non
hābēt pilūm in cāpĭte,
nēc quīdquām effĭcācis
sūccī in pectōrē. Proīn-
dē tū fāc apparēs cymbam
āc rēmōs; mox ēnīm tān-
tā multĭtudo umbrārum
vĕntūrā est, ūt vĕrĕār nē

WHY do you so hasten
rejoicing, Alastor?

O Charon, you ARE COME
in good time indeed. I was has-
tening to you.

What strange account?

I am bringing news that
will be very joyful to you and
Proserpine.

Declare then what you are
bringing, and unload yourself.

The furies have done their
business not less diligently than
successfully: they have infect-
ed all parts of the world
with hellish evils, quarrels,
wars, robberies, plagues, so
that now they are quite
bald, having discharged their
snakes, and walk about ex-
hausted of THEIR poisons, seek-
ing whatsoever vipers and
asps there is any where,
seeing they are as bare as
an egg, and have not a hair
upon their head, nor any effec-
tual strength in their breast.
Wherefore do you see that you
make ready your boat and
oars; for by and by so great a
multitude of ghosts is likely to
come, that I am afraid that

non sufficiās *transmittē-*
dīs omnibūs.

Ch. *Istā non fugē-*
rant.

Al. Undē *rēscierās?*

Ch. *Ossā pertulērāt*
bīdūm āntē.

Al. *Nihil est velociūs*
illā dēā. Sēd quid, igit-
tūr, tū cēsās hic?

Ch. *Nīmīrūm rēs fē-*
rēbāt itā. Prōfēctūs sūm
huc, ut comparārēm mīhi
aliquam valīdam trirēmē,
nam mēā cymbā, jam fu-
tris vētustātē ac sutīs,
non sufficēret huic opērī;
si sunt vērā quæ Ossā nār-
rāvīt; quanquam quid o-
pūs ērāt Ossā? Rēs ipsā
compēllīt, nam fēci nau-
frāgium.

Al. *Nīmīrūm iditūs*
dīs illās, suspicābār tē rē-
dīrē ē balnēō.

Ch. *Imo enātābām ē*
Stygīā paludē,

Al. *Ubi rēliquētī*
umbrās?

Ch. *Nātāt cum ra-*
nīs.

Al. *Sēd quid nārā-*
vīt Ossā?

Ch. *Trēs mōnārchās*
orbīs rūere in mutūm
exītiū cāpitālībūs odiīs
Nēc ullām partēm orbīs
Chrīstiāni casē immūnem
ā furīis, nam illi trēs pēr-
trāhūt omnēs rēliquōs
in consēritūm bellī. Om-
nēs casē tālibūs animīs,

you may not be able to *ferry*
them all over.

Those things *had not es-*
caped us.

How *had you come to know*
THEM?

Ossa *had brought us THE*
NEWS two days ago.

None is swifter *than that*
goddess. But why, then, are
you loitering here?

Certainly *my business*
required it so. I came hither
that I might provide for myself
some strong galley, for my boat,
now rotten with age and patch-
ed, could not be sufficient for
this work; if THOSE THINGS be
true which Ossa told, although
what need was there of Ossa?
The case itself obliges me, for
I have suffered shipwreck.

Indeed *you are dropping*
all over, I suspected that you
were returning from the bath.

Nay, *I was swimming out*
of the Stygian lake.

Where *have you left the*
souls?

They are swimming *with*
the frogs.

But *what did Ossa say?*

That three *monarchs of*
the world are rushing upon
mutual destruction with capital
hatreds. And that not any part
of the Christian world is free
from the furies, for those three
are drawing all the rest into a
share of the war. That all
THESE MONARCHS are of such

ut nemo velt cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam, esse in otio; moliri dira; pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam lucem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nullâ sincerâ amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si res pervenerit à linguis et calami ad manus.

AJ. Ossa narravit omnia hæc verissimè; nam ipsè vidi plurâ his oculis, assiduus comes et adiutor furiarum, quæ nullo tempore declararunt se magis dignas suo nomine.

Ch. Atqui periculum est, ne quis demon exoriatur, qui adhortetur subito ad pacem; et animi mortaliū sunt mutabiles. Nam audio esse quendam polygraphum apud superiora qui non desinit insectari bellum calamo, et adhortari ad pacem.

Al. Illè cecit surdis jampridem. Olim scripsit queremoniam profl-

minds, that no one would yield to another; that neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk, are at peace; THAT THEY are attempting dismal things; that the plague is raging every where, among the Spaniards, among the Britons, among the Italians, AND among the French. Besides that a new plague has risen from the variety of opinions, which has so vitiated the minds of all that there is no sincere friendship any where, but brother distrusts brother, nor can the wife agree with HER husband. There is hope, that a grand destruction of men will arise from this too hereafter, if the thing shall come from THEIR tongues and quills, to THEIR hands.

Ossa told all these things very truly; for I saw more with these eyes, being a constant companion and assistant of the furies, which at no time had declared themselves more worthy of their name.

But the danger is, lest any Demon should start up, to exhort THEM suddenly to peace; and the minds of mortals are changeable. For I hear that there is a certain scribbler with those above, who does not cease to rail at the war with his pen, and exhort them to peace.

He sings to the deaf long since. A good while ago he wrote a complaint of vanquish-

*gāte pācis, nunc scripsit
ēpītāphūm eīdem extinc-
ta. Sunt ālīi contrā, qui
jūvēnt nostrām rēm non
mīnūs quam ipsæ fūrīæ.*

Ch. Quīnām Isti?

Al. Sunt *quædam* anī-
mālīa *pullis* et *candidis*
pāllīs, *cīnēricīs* tunicīs,
ornātā varīs *plumīs*. Hæc
nunquam *rēcēdunt* ab aulīs
prīncipum: instillant *in*
aurēm amōrēm bellī: hōr-
tāntūr *prōcērēs* et *plēbēm*
eōdēm: clāmītant *in* evan-
gēlicīs concīōnībūs, bellum
esse *justum*, sanctum et
pīum. Quōquē māgīs mī-
rērīs fortem *āntmum* hō-
mīnūm, clāmītant *īdēm*
apūd utrāmqūē *pārtēm*.
Apūd Gallōs cōncīōnantur,
Dēūm *stāre* prō Gallīs, *nēc*
posse vīncī, qui hābēāt
Dēūm *prōtēctōrem*. Apūd
Anglōs et Hispānōs, hoc
bellum non *gērī* à *Cesāre*,
sēd à *Dēo*. Tantūm *præ-*
bēant sē *fōrtēs* *vīrōs*, vic-
tōriām *esse* certam. Quā
et *quīs* *īntērcīdērit*, eūm
non *pērīre*, sēd *rectā* sub-
vōlāre *īn* cōlūm, armātūm
sīcūt *erāt*.

Ch. Et tāntā *fidēs*
hābētūr istīs?

Al. Quid non *pōtēst*
sīmūlātā *rēligiō*? Huc ac-
cēdit jūvēntūs, *īmpērītā*
rērūm, *sītīs* glōriæ, *trā*,
ānīmūs *prōnus* *nātūrā* ad
ad quō vōcātūr. His faci-

ed peace, now he has written
an *epitaph* for the same *being*
dead. There are *others* on the
other hand, to help our *busi-*
ness not less than the *furies*
themselves.

Who are they?

They are *certain* creatures
in black and *white* robes, with
ash-coloured tunicks, adorned
with *divers* feathers. These
never *depart* from the courts
of *princes*: they instil into
their ear the love of war:
They encourage the nobles and
common people to the same:
They proclaim loudly in their
sermons, that the war is *just*,
holy, and pious. And that you
may the more admire the stout
courage of the men, they say the
same with both sides. Among
the French they preach, that
God stands up for the French:
and that he cannot be conquered
who has God for his protector.
Among the English and Spa-
niards, that this war is not car-
ried on by *Cesar*, but by *God*.
Let them only shew themselves
brave men, the victory is cer-
tain. But if any one shall fall,
that he does not perish, but flies
directly to heaven, armed as he
was.

And is so great credit giv-
en to them?

What cannot pretended re-
ligion effect? To this is added
youth, ignorance of the world,
a thirst after glory, anger, a
mind prone by nature to that to
which it is invited. These are

lè impōnūtūr, nec *plastrum pērpellitur* difficile, *prophēdēns* ad rūinam sū-
āpiē sponē.

Ch. Ego lūbēns fēcē-
rō allquid bōnī istīs anī-
mālībus.

Al. Appārā lautum
convīvium. Pōtēs nīhil
grātius.

Ch. Ex malvis *lupini-*
nis, et *pōrris*, nām non est
aliā annōna apūd nōs, ut
scīs.

Al. Imō ex *perdic-*
būs, cāpīs et *phasianīs*, et
vīs esse grātūs convīvātōr.

Ch. Sēd quē rēs mō-
vēt istōs, ut prōmōvēant
bellum tantōpērē? Aut
quid commōdī mētunt
hīnc?

Al. Quia cāpiūt plūs
ēmolūmēnti e mōrīentībus
quam e vīvīs. Sunt tēstā-
mēntā, *parēnsaliā*, bullæ,
multæque aliā lūcrā non
āspērnanā. Denīque mā-
lūt versārī in castrīs,
quam in sūis alveārībūs.
Bellum gīgnīt multos *epi-*
scōpōs, qui in pāce nē qui-
dem sībant tērūntīi.

Ch. Sāpiūt.

Al. Sēd quid opūs
est trīstēmī?

Ch. Nīhil, si vēllm
facēre nūst aglūm rūsūs
in *lūda palādē*.

Al. Ob multītūdī-
nem *phōnōs*.

Ch. Bellicē.

easily imposed upon, nor is the
wagon pushed on with difficulty,
which leans forwards to a fall
of itself.

I would willingly do some
good to those creatures.

Prepare a fine feast. You
can do nothing more acceptable.

Of mallows, lupines, and
onions, for there is not ANY
other provision with us, as you
know.

Nay, of *partridges*, capons,
and pheasants, if you will be
a kind entertainer.

But what cause moves
them, that they promote the
war so much? or what advan-
tage do they reap from it?

Because they receive more
benefit from the dead than the
living. There are wills, funeral
rites, bulls, and many other
gains not to be despised. Final-
ly, they had rather be in camps,
than in their cells. War
makes many *bishops*, who in
peace were not so much valued
as a farthing.

They are in the right.

But what need is there of a
three-oared galley?

None, if I would be ship-
wrecked again in the middle of
the lake.

Because of the great num-
ber of GHOSTS?

Yes.

A. Atqui vēhīs umbrās, non corpōrā; quantū autem pōndēris habēt umbræ?

Cha. Sint tipulæ, tāmen vīs tipulārum pōtēst esse tāntā, ut ōnērēt cymbām. Tum scīs ēt, cymbam esse umbrātilēm.

Al. At ēgo mēmīnī vīdissē nōnnūquam tria millia umbrārū pēndērē ā tūō clāvō, cum essēt ingēns tūrbā, nec cymbā cāpērēt omnēs, nec tū sentīebās ullūm pōndūs.

Ch. Fāteor esse tālēs ānīmās, quæ demīgrārunt paulatīm ē corpōrē tēnūātā phtisi aut hēctīcā. Cætērūm quæ revēllūntūr subīto ē crassō corpōrē, fērrūnt multūm corpōrē mōllis sēcum. Apōplēxiā autem, synārchē, pestīlentiā, sed prēcīpūē bellūm, mīttūt tālēs.

Al. Non ōpīnōr Gālōs aut Hīspānōs adfērrē multūm pōndēris.

Ch. Multo mīnūs quām cætērī, quanquam ēt hōrum ānīmæ non vepūnt omīno plumæ. Cætērūm tālēs vēnīunt āliquōdēs ē Brītānnīs, ē Germānis bellē pāsīs, ut nūpēr pērīclītātus sūm vēhēns. decēm dīntāxāt et nīsī fēcīssēm jactūrām, pērīeram unā cum cymbā, vectōrībūs et naulō.

But you carry souls, not bodies; and how little weight have souls?

Let them be water-spiders, yet the number of water-spiders may be so great, that they may load my boat. Then you know also, that my boat is made of shadow.

But I remember that I have seen sometimes three thousand souls hanging at your helm, when there was a great multitude, and your boat could not hold all, nor did you perceive any weight.

I confess there are such souls, which have departed by degrees out of a body wasted with a consumption, or hectic fever. But those which are pulled suddenly out of a cumbersome body, bring much of the bodily mass along with them. And the apoplexy, the quincy, the plague, but especially war, sends me such.

I do not think that the French or Spaniards bring much weight.

Much less than others, although their souls too do not come altogether as light as feathers. But such come often from the Britons, from the Germans well fed, that lately I was endangered carrying ten only, and except I had suffered loss, I had perished, along with the boat, the passengers, and freight-money.

Al. Ingēns dīacrī-
mēn!

Ch. Quid cēnsēs fīērī
intērēā, cūm crāssi satrā-
pæ, thrasōnēs, et pōlymā-
cherōplācīde accēdunt?

Al. Arbītror nullōs
ex his, quī pērēunt in
juetō bellō, vēnīrē ad tē;
nam aiunt eos subvōlāre
rēctā in cælum.

Ch. Nescio quo sub-
vōlēt. Scio illūd qnām,
quōtēs est bellūm, tot
venīunt ad mē, saucī la-
cērtique, ut dēmīrēr ullūm
sūpērēssē apūd sūpērōs.
Nec venīunt solum ōnustī
crapulā, et abdōmīnē; vē-
rūm etiam bullīs, saccērdō-
tīs, plurīmisque aliīs rē-
būs.

Al. Sēd nōn dēfērunt
istā scēm.

Ch. Vērūm; sēd quæ
vēntūnt rēcētēs adfērūt
sōmniā tālīum rērūm.

Al. Itanē grāvānt
sōmniā?

Ch. Grāvānt mēam
cymbām. Quid dīxi, grā-
vānt? Dēmērsērunt jam.
Postrēmo pūstāq tot obōlōs
hābērē nīhil sarcīnæ?

Al. Equīdēm arbī-
trōr, sī fērānt xerēōs.

Ch. Proīndē certūm
est mīhī prospīcēre de nā-
vi, quæ suffīciat ōnērī.

Al. O fēlīcēm tē!

Ch. Quid itā?

Al. Quīā dīstecēa prō-
pēdiem.

A prodigious danger!

What do you think happens
in the mean time, when fat lords,
Hectors, and bullies come?

I suppose that none of
these, who die in a just war,
come to you; for they say that
they fly up directly into heaven.

I know not whether they
fly. I know this one thing,
as often as there is a war, so
many come to me wounded and
mangled, that I wonder any one
remains among those above.
Nor do they come only loaded
with the dregs of hard drinking,
and a big belly; but also with
bulls, benefices, and very many
other things.

But they do not bring away
those things with them.

It is true; but those
which come fresh bring the
dreams of such things.

Do dreams load you so?

They do load my boat.
What said I, load it? They
sunk it just now. Finally, do
you think so many half pennies
have no weight!

Truly I think so, if they
bring brazen ones.

Wherefore I am resolved
to look out for a ship, which
may be sufficient for the burden.

O happy you!

Why so!

Because you will grow rich
presently.

Ch. Ob multitudine
umbrarum?

Al. Næ.

Ch. Siquidem adferant suas opes secum: nunc qui deplorant in cymba, se reliquissæ apud superores regnæ, præsulatus, abbatis, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque id totum quod corruptum est mihi jam ter mille annis, effundendum est in unum triremem.

Al. Opertet sumptum faciat, qui quærit lucrum.

Ch. At mortales, ut audio negotiantur felices, qui Mercurio favente ditescunt intra triennium.

Al. Sed idem decouunt nonnunquam: tum lucrum minus, sed certius.

Ch. Nescio quam certum. Si quis deus exoriat nunc, qui componat res principum hæc idia sors perierit mihi.

Al. De ista re quidem iubeo dormire in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus hortatur sedule quidem ad concordiam, sed lavat latrem. Et civitates murmurant tædio malorum. Nescio qui populi conferunt sussurros, dictantes, iniquum esse ut

Because of the great number of ghosts?

Yes.

If they brought their riches with them: now they who lament in the boat, that they had left with those above kingdoms, bishoprics, abbies, AND innumerable talents of gold, bring nothing to me besides a half-penny. Therefore all that which has been scraped together by me now these three thousand years, must be laid out on one galley.

He must suffer cost who seeks gain.

But men, as I hear, traffic more luckily, who by Mercury favouring THEM, grow rich in three years.

But the same break sometimes. Your gain is less, but more certain.

I know not how certain. If any god would arise now, that would settle the affairs of princes, this whole chance will be lost by me.

Respecting that matter truly I bid you sleep on either ear. There is no CAUSE that you may fear a peace within these ten years. The Roman pontiff alone exhorts diligently indeed to concord; but he washes a brack. The cities too murmur through weariness of their calamities. I know not what people join their whispers, saying, 'tis unreasonable

*hūmānæ rē mīscēantūr
sursūm deōrūm, ōb prī-
vātīs irās aut ambītiōnēm
duōrum triūmvē. Sēd crē-
dē mīhi, fūrīx vīncēt
consiliā quamlibet recta.
Catērūm quīd ōpūs ērāt
pētērē sup̄iōrēs? An non
sunt fabrī apud nōs? Cērīē
hābēmūs Vulcānūm.*

Ch. *Pulchrē, si quæ-
rām arēam nāvim.*

Al. *Aliquīs accērsā-
tūr mīnimō.*

Ch. *Itā est, sēd mātē-
rā dēfīcīt nōs.*

Al. *Quīd audīo? nī-
hil sylvārūm illīc?*

Ch. *Etīam nēmōrā
quæ fūērānt in Elysīis
cāmpīs absumptā sunt.*

Al. *In quem ūsūm
tandēm?*

Ch. *Exūrēndīs um-
brīs hærētīcōrum adēō ūt
nūper coāctī sīmūs effō-
dērē carbōnēs ē viscēribūs
terræ.*

Al. *Quīd! An non
pōssunt istæ umbræ pūnīrī
mēnōrē sūmptu?*

Ch. *Sic vīsūm est
Rhadamānthō.*

Al. *Ubi mērcātūs ēris
trīrēmēm, undē rēmīgēs
parābuntūr?*

Ch. *Mēx pārtēs tēnē-
rē clāvūm; umbræ rēmī-
gēt, si vēlint trajicērē.*

Al. *At sunt quæ non
dīdīcērunt āgērē rēmūm.*

*that human affairs should be
jumbled up and down, for the
private resentments, or the am-
bition, of two or three. But
believe me, the furies will con-
quer counsels never so good.
But what need was there to go
to those above? Are there no
workmen among ourselves?
Certainly we have Vulcan.*

Right, if I wanted a bra-
zen ship.

Some body may be employ-
ed for a very small sum.

So it is, but wood is failing
us.

What do I hear? ARE
there no woods there?

Even the groves which
had been in the Elysian fields
have been consumed.

For what use, pray?

For burning the ghosts
of heretics, so that lately we
were forced to dig coals out of
the bowels of the earth.

What! cannot these ghosts
be punished at a less expense?

So it seemed good to Rha-
damanthus.

When you have bought a
galley, whence will rowers be
procured?

My office is to hold the
helm; let the ghosts row, if
they wish to pass over.

But there are some who
have not learnt to manage an
oar.

Ch. Nullus est eximius apud me. Et monarchæ remigant, et cardinales remigant, quisque suam vicem, non minus quam tenuis plebeus, siue didicerint, siue non didicerint.

Al. Fac tu mercere trirēmē feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam letum nuncium orco; sed heus, heus, Charon.

Ch. Quid est?

Al. Fac maturas reditum, ne turba obruat te mox.

Ch. Imo offendes jam plus quam ducentā millia in ripa, præter illas quæ natant in palude; tamen properebo quantum licebit: dic illis me adfutura mox.

None is exempted with me. Even monarchs row, and cardinals row, every man his turn, no less than poor commoners, whether they have learned, or have not learned.

See THAT you purchase a galley successfully by the favour of Mercury. I will not detain you any longer. I will carry the joyful news to hell; but soho, soho, Charon.

What is THE MATTER?

See that you hasten your return, lest the crowd should overwhelm you immediately.

Nay you will find already more than two hundred thousand upon the bank, besides those which are swimming in the lake: yet I will hasten as much as will be allowed: tell them that I will be with THEM immediately.

VIII. OPULENTIA SORDIDA.

Niggardly plenty.

A. UNDE *ēs tam exsūccūs, quāsi pastūs sis rōrē cum cicādīs? Vidēris mīhi nīhil aliūd quam sy-phār hōmīnis.*

B. Apūd infērōs *umbrae sātūrāntur malvā et porrō; āt ēgo vixi dēcēm mēnēs ubi nē id quīdēm contīgīt.*

A. Ubīnām, *quāso tē? nūm abrēptūs in nāvēm gālēatām?*

B. Nēquāquām, *sed Synōdī.*

A. Pēriclitātus *ēs bu-limīā in tam opulētā ur-bē?*

B. Maxīmē.

A. Quīd in causā? *An dēerāt pēcūnīa?*

B. Nēc pēcūnīā nēc *āmīcī.*

A. Quīd ērāt malī *īgītūr?*

B. Mīhi rēs ērāt cum *hospitē Antrōnīō.*

A. Cum illō opulēn-*tō?*

B. Sēd sōrdidissīmō.

A. Nārrās sīmīlē *mōnstrī.*

B. Mīnīmē. Dīvītēs, *quī emērgunt ē sūmmā inōpiā, fiunt sic.*

WHENCE *are you, BE-ING so void of substance, as if you had been fed on dew with the grass-hoppers? You seem to me nothing else than the skin of a man.*

In the lower regions *ghosts are fed on mallows and onions, but I have lived ten months, where not even that fell to my share.*

Where, *I pray you? WERE you pressed aboard a galley?*

No, *but I LIVED at Syno-dium.*

Were you endangered *by famine in so rich a city?*

Yes.

What *was the reason? was money wanting to you?*

Neither *money nor friends.*

What *was your misfortune then?*

I had dealing *with my landlord Antronius.*

With *that rich man?*

Yes, *but very niggardly.*

You tell me *SOMETHING like a prodigy.*

Not at all. Rich men, *that rise from extreme poverty, be-come so.*

K

A. Quid ita libuit commorari tot menses apud talem hospitem?

B. Erat quod alligaret, et animus erat sic tunc.

A. Sed dic, obsecro, quo apparatu vivit ille.

B. Dicam, quandoquidem commemoratio actionum laborum solent esse jucunda.

A. Futura est mihi certe.

B. Illud incummodi accessit a caelo, cum agerem illic. Boras spirabat tres totos menses, nisi quod illic, nescio quomodo, nunquam perseverat ultra octavam diem.

A. Quomodo igitur spirabat tres totos menses?

B. Sub eum diem mutabat stationem velut ex constituto; sed post octo horas migravit priorem in locum.

A. Opus erat ibi luculento foco tenui corpusculo.

B. Erat satis ignis, si suppeteret copia lignorum. Sed ne nosset Antropius faceret quid impendit heic, evellere radices arborum ex ruscillis insularibus, neglectas ab aliis, idque ferre noctu. Ex his nondum bene siccis ignis struebatur, non absque fumo, sed sine

Why had you such an inclination to stay so many months with such an host.

There was something that obliged me, and my inclination was so at that time.

But tell me, I pray you, upon what provision does he live.

I will tell you, seeing the relation of past troubles uses to be pleasant.

It will be so to me certainly.

That inconvenience came from heaven, when I was living there. The north wind blew three whole months, only that there, I know not how, it never continues beyond the eighth day.

How then did it blow three whole months?

About that day it changed its station as it were on purpose; but after eight hours it shifted into its former place.

There was need there of a bright fire for a thin body.

There was enough of fire, if there had been plenty of wood. But lest our Antropius should be at any charge in this case, he pulled up the roots of trees out of some grounds in the islands, neglected by others, and that commonly in the night. Out of these not yet well dry a fire was made, not without smoke, but without

*flāmmā, non qui calēfācē-
rēt, sēd qui prāstārēt, nē
posset dīcī vērē essē nul-
lūm ignem ibī. Unīcūs
autēm īgnīs dūrābāt tō-
tūm dīem, ādēo tempērā-
tum ērāt incēndīum.*

A. *Erāt dūrūm hībēr-
nārē illīc.*

B. *Imo ērāt multo
dūrīus aēstīvārē.*

A. *Qui sic?*

B. *Quōnīam ēā dō-
mūs hābēbāt tāntūm pul-
cum ēt cimīcūm, ut nēc
līcērēt essē quīētūm īntēr-
dīū, nēc cāpērē somnum
noctu.*

A. *Misērās dīvītīās!*

B. *Prāesērtīm īn hōc
gēnērē pēcōrīs.*

A. *Opōrtēt fāmīnās
essē īgnāvās illīc.*

B. *Lātītānt, nēc vēr-
sāntūr īntēr vīrōs: itā
fīt ut illīc fāmīnāe sīnt nī-
hil plūd quam fāmīnāe;
ē; ēā mīnīstērīā dēsīnt vī-
rīs, quē sōlēt sūpplēdītā-
rē āb ēō sexū.*

A. *Sēd non pīgēbāt
Antrōnīūm tractātiōnīs.*

B. *Nīhīl erāt dulcē
illī, ēdūcātū īn hujūsmōdī
sordībūs, prāetēr lūcrūm:
hābītāvīt ubīvis pōtīus
quam dōmī; nēgōtiābātūr
īn ōmnī rē. Scīs autēm
eam urbem essē mercūrī-
ālem prāe cētērīs. Illē
nōbīlīs pīctor exīstīmāvīt
dēplōrāndum, sī dīēs abī-
isset absquē linēā. An-*

*flame, not that which would
warm, but that which would ef-
fect, that it could not be said
truly that there was no fire
there. And one fire lasted the
whole day, so moderate was the
burning.*

*It was hard to winter
there.*

*Nay, it was much harder
to summer.*

How so?

*Because that house had so
many fleas and gnats, that I
neither could be quiet by day,
nor take rest by night.*

Miserable riches!

*Especially in this kind of
cattle.*

*The women must be idle
there.*

*They keep out of the way,
and do not converse among the
men: So it comes to pass that
there the women are nothing
else but women: and those servi-
ces are wanting to the men, that
use to be supplied by that sex.*

*But was not Antronius
tired of THAT treatment?*

*Nothing was pleasant to
him, brought up in such nas-
tiness, but gain: He lived any
where rather than at home;
he traded in every article: and
you know that that city is busi-
ed in trade above others. That
noble painter thought IT A
THING to be lamented, if a day
had passed without a stroke.
Antronius lamented it much.*

trōnīus dep̄lōrābat longē
māgis si dīēs pr̄tērīssēt
absque lucro; quod si
quando ēvenisset, quarebat
Mercurium dōmi.

A. Quid faciēbāt?

B. Hābēbāt cīstēr-
nām in ædībus, ex mōrē ē-
jus cīvītātis. Illic hauriēbāt
alīquot situlās āquæ, et in-
fundēbāt in vīnāria vāsā.
Heic ērāt cērtūm lucrūm.

A. Fortāssē vīnūm
ērāt vēhemētīus aquō.

B. Imo ērāt plus
quam vāppā; nām nūn-
quam ēmēbāt vīnūm nīsi
cōrrūptūm, quō ēmērēt
mīnōrīs. Nē quid ex eō
pērīrēt, sūbīndē mīscēbāt
facēs decēm annōrum, vōl-
vēns āc rēvōlvēns omniā,
quō vīdērētūr mustūm.
Nēquē enī illē passūs
fuīssēt ullām micām facēs
pērīrē.

A. At sī qua fīdēs
mēdicīs, tālē vīnūm gīgnīt
calcūlōs vesīcæ.

B. Mēdicī non errānt,
nam ērāt nullūs annūs in
eā dōmō tam fēlix, quā
ūnūs atque āltēr pērīrēt
calcūlō. Nēquē illē hor-
rēbāt fūnēstām dōmūm.

A. Non?

B. Collīgēbāt etīam
vēctīgālā mōrtūis, nec as-
pērnābātūr lucrūm quam-
vis exīgūm.

A. Dīcīs fūrtūm.

B. Nēgōtiātōrēs vō-
cānt lucrūm.

more, if a day would have pass-
ed without gain, which if at
any time it had happened, he
sought gain at home.

What did he do?

He had a cistern in his
house, according to the custom
of that city. There he drew
some buckets of water, and pour-
ed THEM into the wine vessels.
Here was certain gain.

Perhaps HIS wine was too
strong.

Nay, it was more than
dead wine; for he never bought
wine, unless IT WAS damaged,
that he might buy it cheaper.
Lest any of it should be lost,
now and then he mixed the
dregs of ten years OLD, rum-
bling and jumbling all TOGE-
THER, that it might seem new
wine. For he would not have
suffered any particle of the
dregs to be lost.

But if any credit MAY BE
GIVEN to the doctors, such wine
breeds the stone of the bladder.

The doctors do not err:
for there was no year in that
family so happy, but one and
another was dying of the stone.
Nor did he dread a mournful
family.

No?

He collected also tribute
from the dead; nor did he de-
spise gain, though small.

You speak of theft.

Traders call it gain.

A. Quid intēreā bībēbāt *Antrōnīūs*?

B. Idēm nēctār fer-mē.

A. Non sensit mālūm?

B. Erāt dūrūs, quī pōssēt ēssē vėl fœnūm, ēt, ūt dīxi, fūērāt ēdūcātūs ā tēnērīs ānnīs In tālībūs dēlēcītīs. Existīmābāt nēhil cērtiūs hoc lūcrō.

A. Quid itā?

B. Si sūspīcītēs uxō-rēm, filiōs, filiām, gēnērūm, ōpērās, ēt fāmūlās, ālēbāt dōmī trīgīnta trīā cōrphōrā. Jam quo dilūtīūs vīnūm ērāt, hoc parciūs bībēbātūr, ēt sērīūs exhauriēbātūr. Hic subdūcīto mīhi, quam non pœnītendam summām situlā āquæ addītā in singulōs dīēs conficiāt in ānnum.

A. O sordēs!

B. Atqui non mēnūs compendīi rēdībāt ex pānē.

A. Quō pāctō?

B. Emēbāt vītīātum trītīcum, quōd āliūs nōlū-īssēt ēmērē. Hec præsens lūcrum stātīm, quōd emēbāt mīnōrīs. Cætērūm mēdicābātūr vītīō artē.

A. Quā tādēm?

B. Est gēnūs argillæ non dīssīmīlē frumēto, quo vīdēmūs ēquōs dēlēcītārī, dūm ēt arrōdūnt parīētēs, ēt bībūnt libēntiūs ex lacūnīs turbīdīs ēā ar-

What in the mean time did *Antronius* drink?

The same nectar commonly.

Did he not feel some hurt?

He was hardy, who could eat even hay, and, as I said, he had been brought up from his tender years in such dainties. He looked upon nothing more certain than this gain.

Why so?

If you reckon his wife, sons, daughter, son-in-law, work-people, and maids, he maintained at home thirty-three persons. Now the weaker the wine was, the more sparingly it was drunk, and the later it was drawing off. Here reckon for me, what a considerable sum a bucket of water added for every day would make for a year.

O niggardliness!

But not less profit arose from his bread.

How?

He bought damaged wheat, which another would not have bought. Here was present gain immediately, because he bought it cheaper. But he cured the fault by art.

By what, I pray?

There is a sort of clay not unlike meal, with which we see that horses are pleased, whilst they both gnaw walls, and drink more willingly out of ditches muddied with that

gillā. *Admīscēbāt tērtiam partēm ejūs tērræ.*

A. *Est isthuc mēdicāri?*

B. *Cērtē vītūm tritici mīnūs sēntiēbātūr. An pūtās hoc lūcrūm quōquē āspērnanđūm? Addē jam āliūd stratagēmā: Sūbīgēbāt pānēm dōmī, nēc id crēbrīus, ētiam a-siātē, quam bīs in mēnsē.*

A. *Isthuc est appōnērē lapīdēs non pānēs.*

B. *Aut si quid est dūrius lapīdē. Sēd remēdium ērāt pāratūm huic mālō quōquē.*

A. *Quōdnām?*

B. *Macērābant fragmētā pānis vīno immērsā cyāthīs.*

A. *Sēd fērēbant ōphēra tālem tractātiōnem?*

B. *Prīmum narrābo apparātum primātūm ejūs famīliæ, quo dīvinēs facīlīus quōmōdo ōphēra tractēntūr.*

A. *Cūpio audīre.*

B. *Erāt nullā mentio illūc dē jentāculō. Prandīum diffērēbātūr ferē in primām hōrām a mēridiē.*

A. *Quāmōbrēm?*

B. *Antrōnīus pāterfamīliās expēctābātūr; Canābātūr intērdūm ad dēcīmām hōrām.*

A. *At tū solēbās esse impātiēntior inēdie.*

clay. *He mixed a third part of that earth.*

Is that to cure it?

Certainly the badness of the wheat was less perceived. Do you think that this gain was also to be despised? Add now another stratagem: he made his bread at home, and that not oftener, even in summer, than twice in a month.

That is to serve up stones, not loaves.

Or if any thing be harder than a stone. But a remedy was provided for this fault too.

What?

They soaked pieces of bread in wine dipped in the glasses.

But did the labourers bear such treatment?

First, I will relate the entertainment of the principal persons of his family, that you may guess the more easily how the labourers are treated.

I wish to hear.

There was no mention there of breakfast. Dinner was put off commonly till the first hour after noon.

What for?

Antrōnīus, the master of the family, was waited for: we supped sometimes at the tenth hour.

But you used to be more impatient under fasting.

B. Eōquē subīndē clāmābām ad Orthrōgōnum, gēnērū Antrōnīi, (nam agēpāmūs in eōdem conclāvī) heus Orthrōgōnē, non cēnātur hōdīe apūd Synōdiōs? Rēspōndit cōmmōde, Antrōnīum adfūtūrū brēvi. Cum vīdērēm nīhil apphārārī, ēt stōmāchus latrārēt; heus, inquam, Orthrōgōnē, ērit perēundum famē hōdīe? Excūsābāt hōrām, aut āliquid stmīlē. Cum nōn fērēm latrātum stōmāchī, intērpēllābām occūpātum rursus. Quid fūtūrum est? inquām; ēritnē mōriēndūm famē? Ubī jam Orthrōgōnūs consūmpsīsēt omnēm tergīvērsātiōnem, āblīt ad fāmūlōs, jussītque mēnsam adōrnārī. Tandēm cum nēc Antrōnīus rēdīrēt, nēc quīdquam appārārētūr, Orthrōgōnūs vīctūs mēis convēcīs, dēscēndēbat ad uxōrem, socrūm, ac libērōs, clāmāns, ut apphārārēnt cēnām.

A. Nunc sālītēm expēcto cēnām.

B. Nē propērā. Tandēm claudūs fāmūlūs prōdībāt prāfēctūs ēī nēgōtiō, non admōdūm dīssīmīlis Vulcānō; instērnt mēnsam lintēō. Eā prīmā spēs cēnē. Tandēm post lōngām vōcīfērātiōnem,

And therefore now and then I cried out to Orthrogonus, son-in-law of Antronius, (for we were in the same room) soho Orthrogonus, do THEY not sup to-day among the Synodians? He answered kindly, that Antronius would come in a short TIME. When I saw that nothing was getting ready, and my stomach barked, soho, I say, Orthrogonus, must we perish with hunger to-day? He alleged in-excuse the hour, or some like THING. When I could not bear the barking of my stomach, I interrupted him busied again. What will become of us? say I; must we die with hunger? When now Orthrogonus had spent all his shuffling, he went to the servants, and ordered the table to be spread. At length when neither Antronius returned, nor any thing was getting ready, Orthrogonus conquered by my reproaches, went down to the wife, mother-in-law, and children, calling repeatedly, that they should make ready the supper.

Now however I expect the supper.

Be not hasty. At length a lame servant came out appointed for that business, not very unlike Vulcan; he spreads the table with a cloth. That was the first hope of supper. At last, after long shouting, glass vials are

vitreæ *phiale* adfēruntūr
cum āquā limpidā sanē.

A. Altērā *spēs* cœnæ.

B. Nē propērā, in-
quam. Rursus post atrō-
cēs clāmōrēs, *phiale* plēnā
istius fēcūlenti nectāris
adfertūr.

A. O *bēnē* factūm !

B. Sēd *sine* pānē. Nī-
hil* *periculū* adhuc. Nē-
mo *famēlicus* bibit tāle vī-
num *lubens*. Clāmātūm
est *iterūm* usque ad ra-
vīm. Tum dēmūm illē pā-
nis *aphōnitūr*, quē *ur-*
sus vix frangēret *dēntibūs*.

A. Certē jam consul-
tūm est *vita*.

B. Sūb mūltām nōc-
tē *tandēm* Antrōnius vē-
nit, ferē hoc inauspicātis-
simō *proemio*, ut dīcēret
stōmachūm sibi dōlēre.

A. Quīd *mali* auspīcīi
hic ?

B. Quā tunc erāt nī-
hil quōd ēdērētūr.

A. Dōlēbāt rē vērā ?

B. Adēo ut sōlūs dē-
vorātūrus fuērit trēs ca-
pōs, sī quis dēdissēt grā-
tīs.

A. Expēcto convīvē-
ūm.

B. Prīmūm *patina*
cum *fabacē* farinā *aphō-*
nēbatur illi, quōd gēnūs
opsonii vendītūr illic tēnū-
ibus. *Aiebāt* sē uti hoc
rēmēdiō *adversus* omnē
gēnūs mōrbī.

brought with water clear in-
deed.

THAT is another *hope* of
supper.

Do not hurry, *I say*. A-
gain after fierce clamours, a
vial full of that dreggy nectar
is brought.

O well done !

But without bread. THERE
is no danger yet. No hungry
person drinks such wine wil-
lingly. I shouted again even
to hoarseness : then at last *that*
bread is set on, which a bear
could hardly break with *his*
teeth.

However now provision is
made for *your living*.

About late night, at last
Antronius comes, commonly
with this most unlucky *preface*,
that he said his stomach was
pained.

What a *bad sign* was
here ?

Because then there was
nothing which could be eaten.

Was it pained in fact ?

So much that alone he
would have devoured three ca-
pons, if any one would have
given them to HIM for nothing.

I am waiting for the feast.

First a dish with bean
meal was served up for him,
which kind of victuals is sold
there to poor people. He said
that he used *this* remedy for
every kind of disease.

* *Nihil* is here put for *nullum*.

A. Quōt convīva erātis?

B. Intērdūm octo aut novem. Intēr quōs erāt illē doctūs Verpius, quēm arbitror non ignōitum tibi: ēt mājor nātu filiū.

A. Quid appōnēbātūr illīs?

B. An non sātis est frūgi hōmīnībūs, quōd Melchisedech obtulit Abrahamæ victōrī quīnquē rēgūm?

A. Nihil opōnī igitur?

B. Erāt nonnihil.

A. Quōdnām?

B. Mēmīnī nos fūisse novem convīvas nūmērō in mēsa, cum nūmērārēm non nīsi sēptēm foliōlā lactūcæ innātāntia acēto, sēd absquē olēo.

A. Dēvōrābat illē igitūr sūās fabās sōlūs?

B. Emērāt vix sēmī-obdōlō, nec tā mēn vētābāt, si quīs assīdēns proximē vellēt gustārē; sēd vidēbātur incivīlē ērīphēre languīdō sūum victūm.

A. Sēcābāntūr foliā, quēmādmōdūm provērbīū mēmīnīt dē cumīnō?

B. Non; sēd lactūcīs assumptīs à primōribus, reliqui immērgēbant suā nēm acētō.

A. Quid autēm post septem foliā?

B. Quid nīsi casēūs, clausulā convīviōrūm?

How many guests were you?

Sometimes eight or nine. Amongst whom was that learned man Verpius, who I think is not unknown to you; and his elder son.

What was served up to them?

Is not that enough for moderate men, which Melchisedech offered to Abraham the conqueror of five kings.

WAS THERE NO OTHER provision then?

There was somewhat.

What was it?

I remember that we were nine guests in number at table, when I counted only seven small leaves of lettuce swimming in vinegar, but without oil.

Did he then devour his beans alone?

He had bought them for scarcely half a farthing, nor yet did he forbid it, if any person sitting next him had a mind to taste: but it seemed uncivil to take from the sick man his victuals.

Were the leaves cut, as the proverb makes mention of cumin?

No; but the lettuces being eaten up by the grandees, the rest dipped THEIR bread in the vinegar.

But what WAS THERE after the seven leaves?

What but cheese, the conclusion of feasts?

A. Hiccine erat per-
pētūus apparātus?

B. Propemodum; nō
et quod interdum, si ex-
pētius fuisset Mercūrium
propitium, eo die erat pau-
lo profusior.

A. Quid tūm?

B. Jūbēbat trēs re-
centēs uvās emī unō num-
mulo aëro. Eā res exhi-
lārābat totā familiā.

A. Quidni?

B. Id duntaxat eo
tempore, cum est summa
vilitas uvarum ibi.

A. Profundebat pro-
in nihil extra autūmnū?

B. Profundebat. Sunt
illic nāviculatōres, qui
hauriunt quoddam minū-
tūm gēnūs cōchārūm,
pōtissimūm ē latrīnīs. Hi
significānt certō clamōre
quid habeant vēnālē. In-
terdum jūbēbat emī ab hīs
dimidū nūmmuli, quem il-
li aphellānt Bargathīnum.
Tum vērō dixissēs esse
nūptias in eā familiā. Nam
erat opus igni, licet percō-
quāntur celerrimē. Atquē
hæc quidē post casēum
lōcō bellārīorūm.

A. Bellā bellariā me-
hercule. Sed nihil carni-
um unquam apponēbatur,
aut piscium?

B. Tandem victus
mēis clamōribus, cepit
esse splendīdior. Quoties
autem volēbat vidērī Lu-

Was this his constant pro-
vision?

Almost; but that some-
times, if he had found Mercury
favourable, on that day he was
a little more profuse.

What then?

He ordered three fresh
bunches of grapes to be bought
with one small piece of brass
money. That thing cheered
the whole family.

Why not?

He did that only at that
time, when there is a very great
cheapness of grapes there.

Did he spend then nothing
out of autumn?

He did spend. There are
there boatmen, who draw a cer-
tain little sort of shell-fish,
chiefly out of the sewers.
These give notice, by a certain
cry what they have to sell.
Sometimes he ordered some to
be bought of them for half a
piece of money, which they
call Bargathinus. But then you
would have said that there was
a wedding in that family. For
there was need of a fire, altho'
they be boiled very quickly.
And these were indeed after the
cheese in place of sweetmeats.

Pretty sweetmeats indeed.
But was no flesh ever served
up, or fish?

At last being overcome with
my clamours, he began to be
more sumptuous. But as often
as he had a mind to seem a Lu-

cullūs, hi fermē ērant mis-
sūs.

A. Istuc vērō lūbēns
audīro.

B. Prīmo lōcō juscū-
lūm dābātūr, quōd illī, ne-
scō ob quam causām, ap-
pellant mīnistrām.

A. Lautūm opīnōr.

B. Condītūm his arō-
mātibus. Cacābūs admō-
vētūr igni plēnūs āquā;
conjiciūt in eum aliquōt
fragmentā casēt būbūlini,
qui jam olīm indūrūt in
saxum. Nam opūs est bō-
nā secūrī addēfrīgēndūm
ālīquīd. Cum ēā frag-
mentā cōpērīnt solvi te-
pōrē āquae, inficiūt ēām,
nē possit dīci mērā āquā.
Prēparānt stōmāchūm
hoc juscūlō.

A. Dignūm sūibus.

B. Dein, paulūm car-
nīūm de ventrē vētēris
vaccāe appōnitur, sēd elix-
ūm antē quīndēcīm dīēs.

A. Fætēt īgītūr.

B. Maxīmē, sēd rē-
mēdiūm abhibētūr.

A. Quōdnām?

B. Dīcām, sēd vērēor
nē imītēris.

A. Scīlīcēt.

B. Mīscēt ovūm cā-
lēfactāe āquae; ēō jūrē per-
fūdūt cārnēm; itā ōcūlī
fallūtūr māgis quān nā-
rēs. Nam fātor ērūmpīt
pēr omnia. Sī dīēs requī-
rit ēsum pīscūm, intēr-
dum trēs aurātāe appō-

cullus, these commonly were his
dishes.

That *indeed* I would will-
ingly hear.

In the first place a *little*
soup was given us, *which* they,
I know not for what cause, call
ministra.

Delicate I suppose.

Seasoned with these spices.

A kettle is set on the fire
full of water, they throw into
it some pieces of cheese made
of cow's milk, which long be-
fore has grown as hard as a
stone. For there is need of a
good axe to break any thing off.
When those fragments begin
to be dissolved by the warmth
of the water, they give it a taste,
that it cannot be called mere
water. They prepare the sto-
mach with this soup.

WHICH is fit for swine.

Then, a little flesh of the
tripes of an old cow is served
up, but boiled fifteen days be-
fore.

It stinks then.

Yes, but a remedy is ap-
plied.

What?

I will tell you, but I fear
lest you would imitate it.

Yes.

They mix an egg with
warmed water; with that sauce
they sprinkle the flesh; so the
eyes are deceived more than
the nostrils. For the stink
breaks through all. If the day
require the eating of fish, some-
times three gild-heads are serv-

nūntūr nēc hæ māgnæ cūm sīnt sēptēm aut octo convīvæ.

A. Nihil *pratērēā*?

B. Nihil *nīsī illē cāsēs saxēūs.*

A. Narrās *mīhi nō-vūm Lucūllum: sēd qui pōtūit tam exīlis āppārātūs sufficērē tōt convīvīs, præsertim rēfēctīs nullō jentāculō?*

B. Imo *nē sis insciēns, sōcrūs, pūrūs, mīnor nātu filius, fāmūlā, ēt ālī-quōt parvūli ālēbāntūr ex rēliquis ējūs convīvīi.*

A. Tu quīdēm auxīsti *mēām admīrātiōnem, non ādēmīsti.*

B. Vix possum *describērē istuc tibi, nīsī priūs dēpīnxēro ordīnem convīvīi.*

A. Pingē *īgītūr.*

B. Antrōnīus *obtēnēbāt prīmum lōcum nīsī quod ego sēdēbām dextēr illi, vēlūt extraōrdīnāriūs. E rēgiōnē Antrōnī Orthrōgōnus; Verpiūs assēdēbāt Orthrōgōnō; Stratēgūs, nātiōne Grēcūs, Vērpīō. Nātu mājor filius assēdēbāt sinīstēr Antrōnīō. Si quīs convīvā accēsīt, lōcūs dābātur pro dignitāte. Prīmum ērāt mīnimūm vel pērīcūli vēl discrīmīnīs dē jūrē, nīsī quōd fragmētā cāsēi bū-bulīnī nātābant in dīscīs*

ed up, nor these great ones, when there are seven or eight guests.

Nothing *besides*?

Nothing *but* that cheese *as hard as a stone.*

You tell me of a new Lucullus: but how could such slender provision suffice so many guests, especially THOSE WHO HAD BEEN refreshed with no breakfast?

Nay that you may not be ignorant, the mother-in-law, the daughter-in-law, the younger son, a servant-maid, and some little ones, were fed out of the remains of that meal.

You indeed have increased my admiration, not taken it away.

I can hardly describe that to you, till first I have painted the order of the feast.

Paint it then.

Antronus had the first place, only that I sat upon his right hand, as an extraordinary GENTLEMAN. Over against Antronus Orthrogonus; Verpius sat by Orthrogonus; Strategus, by nation a Greek, sat by Verpius. His eldest son sat on the left hand of Antronus. If any guest came in, a place was given him according to his worth. First there was very little either danger or difference as to the soup; only that pieces of cheese made of cow's milk swam in the dishes of the great folks. But a certain

procërum. Cæterũ quod-
dã vällum fīebāt ex fer-
mẽ quātũor phīālīs vīnī
āquaqũ, ūt nẽmo pōssẽt
attīngẽrẽ quod ērāt appō-
sītum prætẽr trẽs, āntẽ
quos pātīnā stābat; nĩsĩ
quĩs sustīnũssẽt essẽ im-
pudẽntĩssĩmũs, ẽt trānsĩrẽ
sẽptā. Nẽc tāmẽn cā pa-
tīnā mǎnẽbāt dīũ; sẽd tol-
lẽbātũr mox, ūt ālĩquĩd
sũpẽrẽssẽt fāmīliã.

A. Quid igitur edebant reliqui?

B. Deliciabantur sũmõrẽ.

A. Qui?

B. Macerabant illũm argillacẽum pānẽm vīnõ veltustĩssĩma fæcis.

A. Tālẽ convīvĩum õpõrtũt essẽ pẽrbrẽvẽ.

B. Frẽquẽntẽr prolĩxĩus hõrā.

A. Qui põtũt?

B. Sublātīs mox, ūt dixi, quæ non cārẽbānt pẽricũlõ, cāsẽũs appõnẽbātũr, undẽ ērāt nullũm pẽricũlũm, nẽ quĩsquā abrādẽrẽt quĩdquām ẽscarĩõ cũltẽllõ. Illā præclārā fæx mǎnẽbāt, ẽt sũũs cũjũsqũ pānĩs. Atquẽ fābũla mĩscẽbāntũr tũtõ intẽr hæc bellārĩa. Intẽrim sãnātus fæmĩnārum prandebāt.

A. Quid õpẽrẽ intẽrĩm?

B. Hǎbẽbānt nĩhĩl commũnẽnõbĩscũm; prān-

rampart was made out of commonly four vials of wine and water, that nobody could touch what had been served up, except THOSE three, before whom the dish was standing; unless any one could have endured to be very impudent, and leap over the hedge. Nor yet did that dish remain long, but was taken away presently, that something might be left for the family.

What then were the rest eating?

They feasted after their own way.

How?

They soaked that clayey bread in wine of the oldest dregs.

Such a feast ought to be very short.

It was often longer than an hour.

How could it?

THE THINGS being taken away presently, as I said, which were not free from danger, the cheese was set on, from which there was no danger, lest any one should scrape any thing with HIS eating knife. Those famous dregs remained, and every one's bread. And stories were mixed safely among these sweetmeats. In the mean time the parliament of the women was dining.

What did the work folks do in the mean time?

They had nothing common with us; they dined and

L

debant ac cenabant suis horis.

A. *Verum cujusmodi apparatus?*

B. *Isthuc est tuum divinare.*

A. *At hora vix sufficient Germanis in jentaculum, tantundem in merendam, sesquihora in prandium, dua hora in cenam; ac nisi explerantur affatim eleganti vino, bonis carnibus ac piscibus, deserunt patronum ac fugiunt in bellum.*

B. *Cuique genti est suis mos. Itali impendent minium gula, malunt pecuniam quam voluptatem; et sunt sobrii naturam quoque, non solum in stitutio.*

A. *Nunc profecto non miror te rediisse nobis tam exilem, sed demoror te rediisse omnino vivum, praesertim cum assuevisses antea capis, perdiciis, turturibus, et phasianis.*

B. *Plane perieram, nisi remedium repertum fuisset.*

A. *Res male agitur, ubi est opus tot remediis.*

B. *Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivium.*

A. *Nunc incipies vivere.*

B. *Non admodum*

supped at their own hours.

But of what sort was the provision?

That is your part to guess.

But an hour hardly suffices the Germans for breakfast, as much for drinking, an hour and an half for dinner, two hours for supper; and unless they be filled plentifully with fine wine, good flesh and fish, they forsake their master, and fly to the war.

Every nation has its own custom. The Italians bestow very little upon the throat, they would rather have money than pleasure; and they are sober by nature too, AND not only by education.

Now truly I do not wonder that you are returned to us so thin, but I wonder that you are returned at all alive, especially when you had been accustomed before to capons, partridges, pigeons, and pheasants.

I had certainly perished unless a remedy had been found out.

The matter is ill managed where there is need of so many remedies.

I had prevailed that the fourth part of a pullet boiled should be given me, now languishing, for every meal.

Now you will begin to live.

Not very much. A small

Exiguus pullus emebatur, ne multum impenderetur; cuiusmodi sex non sufficerent uni Poloni boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare alā aut poplēs enecti maciē, et semivivi, coquebatur. Jacur dabatur filio Orthrogoni infanti. Mulieres autem bibebant jus semel atque iterum, novā aquā infusā subinde. Itaque poplēs veniebat ad me siccior pumice, et insipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

A. Et tamen audio genus avium esse illuc copiosissimum, et elegans et vile.

B. Est procerus, sed precunā est carior illis.

A. Dedisti satis pœnarum, et ita me occidisses Romanum pontificem, aut si minxisses ad sepulchrum divi Petri.

B. Sed audī reliquum fabulæ. Scis esse in quāquā hebdomadā quinque diēs, quibus vescimur carnibus.

A. Nimirum.

B. Itaque emebant duntaxat duos pullos. Diē Jovis fingebant se oblitās emere, ne vel apprehenderent totum pullum eo diē, vel aliquid superesset.

pullet was bought, lest much should be expended; of which sort six would not suffice one Polander of a good stomach for breakfast. Nor did they give food to it when it was bought, that there might not be any expense. Wherefore a wing or a leg of it almost dead with leanness, and half alive, was boiled. The liver was given to the son of Orthrogonus, an infant. But the women drank the broth once and again, fresh water being poured in now and then. Wherefore the leg came to me drier than a pumice stone, and more insipid than any rotten wood. The broth was nothing but mere water.

And yet I hear that that kind of fowls is there very plentiful, and fine and cheap.

It is indeed so, but money is dearer than these.

You have suffered punishment enough, though you had killed the Roman pontiff, or if you had made water against the sepulchre of Saint Peter.

But hear the rest of the story. You know that there are in every week five days, upon which we eat flesh.

Yes.

Therefore they bought only two pullets. On Thursday they pretended that they had forgotten to buy THEM, lest either they should serve up a whole pullet that day, or some of it should be left.

A. Næ istē Antrōnīus sūphērat Plautīnum Euccliōnēm. Sēd quō rēmēdītō consūlēbās vītā piscārīis diēbūs?

B. Dēdērām nēgōtīum cuidam amīco, ut ēmērēt mīhi trīā ovā mēō arē in singulōs diēs, dūo in prandium, unū in cœnam. Sēd heic quōquē fœmīnæ, pro rēcētībus cārē emtīs sūphōnēbant semiputriā. Ut crēdērem praelārē mēcum actūm, si esset unūm ex tribus quōd pōsset ēdī. Tandem ēmērām et utrem pūrīōris vīni mēā pīcūnīā; cætērum mūltērēs, effrāctā serā, intra paucos diēs exsorbūerunt, Antrōnīō non admōdum trātō.

A. Itānē, nullūs ērāt illīc, qui mīserēscērēt tūi?

B. Miseresceret! Imo vidēbar illis quīspīam glūtō et hellō, qui unūs devōrārē in tāntum cibōrūm. Itāquē Orthrōgōnūs admōnēbāt mē sūbīndē, ut hābērēm rātīōnem ejus regiōnis, et consūlērēm mēā incōlūmīātī; et commēmōrābāt aliquōt nostrātes, quībus ēdāctās conciliāsset illīc aut mortēm, aut ālīquē grāvīssīmū morbūm. Cum is vidērēt mē fulcrē corpūsculū quībusdam dēlicīis, quas p̄harmācōpōla vendītant illīc ex pinēis nuclēis, aut pepōnūm, melōn umquē, frāctūm

Truly that Antronius exceeds Plautus's Euclio. But by what remedy did you provide for life on fish days?

I had given a charge to a certain friend that he should buy me three eggs with my own money for every day; two for dinner, one for supper. But here likewise the women, for fresh ones dear bought substituted THOSE THAT WERE half rotten. So that I thought they dealt well with me, if there was one of the three that could be eaten. At length I had bought likewise a keg of purer wine with my own money: but the women, having broken the lock, in a few days drank it off, Antronius not being very angry.

Ay, was there none there that would pity you?

THAT would pity ME! Nay, I seemed to them some glutton, and a gormandizer, who alone could devour so much victuals. Therefore Orthrogonus advised me now and then, to have a regard to that country, and provide for my security; and he mentioned some of our countrymen, upon whom gluttony had brought, BEING there, either death, or some very grievous distemper. When he saw that I was propping up my poor body with some dainties, which the apothecaries sell there of pine-kernels or of cucumbers, and melons, broken both with continual fatigues and fasting; and

et assidūls lābōribus, et in-
edīā, et jam etiam mōrbō,
subōrnāt mēdicum, amī-
cūm mīhi ac fāmiliārem,
ūt persuādēat mōdēratiō-
nem victūs. Egit hoc mē-
cum dīligēnter; moxque
sensi sūbōrnātum, nec rē-
spōndi tāmen. Cum agē-
rēt idēm mēcūm accūrā-
tius, nec facerēt finem
admōnēndi, dic mīhi, in-
quā, ēgrēgiē vīr, lōquē-
ris isthac sērio an jōcō?
Sērio, inquit. Quid igitūr
suādēs ūt faciā? Ab-
stinēre ā cōnīs in tōtūm;
et addē vīnō, ad mīnimūm,
dimīdium āquae. Risi
praelārūm consīlīum. Si
cūpīs mē extīnctū, essēt
mors huīc cōrpūsculo, et
rāro et exīli, et subtilissī-
mīs spīritibus, abstinēre
vėl sēmēl ā cōnā. Hābēo
id cōfīrtūm tōtīs īpsā-
rē ūt non libēat expērīri
intērīm. Quid autēm cen-
sēs futurum, si, sic pran-
sūs, tempōrem ā cōnā? Et
jūbēs āquam addī tāli vī-
no? Quāsī non praelārēt
bībērē purā āquam quā
fēcūlētā. Nec dūbīo
quī Orthrōgōnus jussē-
rit tē lōquī hēc. Mēdicus
subrīsīt, ac mīlgāvit con-
sīlīum. Non lōquor hēc,
inquit, doctīssīmē Gilbērtē,
quōd arcēam tē ā cōnīs
in tōtūm; licēbit gustāre
ōvūm et bībērē sēmēl, sic
enīm īpsē vīvō. Ovum

now also with a distemper, he
procures a doctor, a friend to
me and an acquaintance, to per-
suade ME to moderation of diet.
He argued this with me dili-
gently; and presently I per-
ceived THAT HE HAD BEEN put
upon it, yet I did not answer.
When he debated the same
thing with me more accurately,
and was not making an end of
advising ME, tell me, say I, ex-
cellent sir, do you say those
things in earnest, or in jest?
In earnest, says he. What
then do you advise ME to do?
Abstain from suppers altoge-
ther; and add to your wine,
at the least, half water. I
laughed at HIS famous advice.
If you wish me dead, it would
be death to this poor body,
both thin and spare, and of
very subtil spirits, to abstain
even once from supper. I
have found that so often by
experience, that I have no
mind to try again. And what
do you think would be, if,
having so dined, I should ab-
stain from supper? And do
you order that water should be
added to such wine? As though
it were not better to drink
pure water than fœculent. Nor
do I doubt but Orthrogonus
bid you say this. The doctor
smiled, and softened his ad-
vice. I do not say these things,
says he, most learned Gilbert,
that I may restrain you from
suppers altogether; you may
taste an egg, and drink once;

*ēdūqūtūr in eorūnam, cāpō indē dīmīdīum vitēlli, do rēliqūum filiō, mox hau-
sto semicyāthō vīni, stu-
dēt in mūltām nōctēm.*

A. Num mēdicus
prādicābat istāc vērā?

B. Vērissimā, nam
ipsē ambūlāns fortē. pēr
viam rēdibām ā sacro, ēt
cāmēs admōnūerat mēdi-
cum hābitāre illic; libūit
vidēre illius rēgnūm, ērāt
autēm dōmīnūcus dīēs;
pulsāvī forēs, āpēriō sunt;
ascēndi, effēndo mēdicum
prudentem cum filiō, ēt
ēdēm famulō; apparātus
ērāt duo ova, nīhil prae-
tērā.

A. Hōmīnēs opōrtūt
essē exanguēs.

B. Imo ambo ērāt
pulchrē hāpīd corpōrē,
vīvīdō āc rubīdō cōlōre,
lētīs oculīs.

A. Est vix crēdībīlē.

B. At ego nārro com-
pērtissimā. Nec illē sō-
lūs vīvit ād istum mōdūm,
sed complūrēs alīī, ēt clā-
rī Imāgīnībūs, ēt rē lautā.
Pōlyphāgiā ēt pōlyphōsiā
crēdē mīhi, est rē consuē-
tūdnīs, non nātūrē. Si
quis assuēscat paulatim,
profciet ēō tādēm, ūt
fāciat idēm quōd Milo,
qui absūmpsīt ītūm bō-
vem ēdēm dīē.

for so I live myself. An egg
is boiled for my supper, I
take from it the half of the
yolk, I give the rest to my son;
by and by, having drank half
a glass of wine, I study till
late at night.

Did the doctor say these
things sincerely?

With the utmost sincerity,
for I myself walking acci-
dentally along the street, was
returning from church, and my
companion had told me that the
doctor lived there; I had a mind
to see his kingdom, and it was
the Lord's day: I knocked at the
door, it was opened; I went up,
I find the doctor dining with
his son, and the same being
his servant: their provisions
were two eggs, there was
nothing besides.

Those fellows must have
been void of blood.

Nay both were of a good
like body, of a lively and ruddy
colour, with cheerful eyes.

It is scarcely credible.

But I tell you things very
well known. Nor does he alone
live after that manner, but se-
veral others, both nobly de-
scended, and of a good estate.
Much eating and much drinking,
believe me, is a thing of cus-
tom, and not of nature. If any
one would accustom himself by
degrees, he would improve to
that degree at last, that he could
do the same that Milo did, who
eat up a whole ox in the same
day.

A. Immortālēm Dē-
ūm! Sē licēt iŭērī vālē-
tūdīnēm tam parvō victu,
quantum impēndīōrum pē-
rēt Germānīs, Anglīs, Da-
nīs, et Polonīs?

B. Plurimum, haud
dubīē, et quādem non sīnē
grāvi detrīmentō tum vā-
lētūdīnis, tum ingēnīi.

A. Sēd quīd obstābāt
quo mīnus illē victūs suffi-
cērēt tibi?

B. Quā assuevērām
divērsīs, et ērāt serm jam
mūtāre consuetūdīnem;
quānquā exīguitas cibō-
rum non tam offendebāt
mē quam cōrrūptio. Duo
ovā pōtērānt sufficere, si
fuissent recēns nātā: cū-
thus vīnī ērāt sālīs, nīsi
vapida sēx dārētur prō
vīnō: dimīdīum pānīs ā-
lūtessēt nīsi argillā dārē-
tūr prō pānē.

A. Antrōnīum esse
ādēo sordīdum in tāntīs
ōpībūs!

B. Arbītror ejūs cēn-
sūm non fuisse intrā oc-
tōgīnta mīllīā ducatōrum.
Nēc ērāt ullūs ānnūs, quo
lūcrum mīllē ducatōrum
non accēdērēt, ut dīcām
pārcissimē.

A. Sēd nūm illi jūvē-
nēs, quībus hēc pārabān-
tūr, utēbāntūr eādē pā-
simōniā?

B. Utēbāntūr; sēd dō-
mī dūntāxāt; spōris liguri-
zānt, scortābāntūr, lūde-

Immortal God! If it be
possible to maintain health
with so little victuals, how
much expense is lost by the
Germans, English, Danes, and
Poles?

Very much, no doubt, and
indeed not without grievous
prejudice both to the health,
and to the genius.

But what hindered that
diet that it would not suffice
you?

Because I had been accus-
tomed to different things, and
it was too late now to change
custom; although the small
quantity of the victuals did not
so much offend me as the bad-
ness. Two eggs might have
sufficed, if they had been newly
laid; a glass of wine was enough,
only THAT dead dregs was giv-
en ME for wine: half a loaf
would have fed me, but that
clay was given me for bread.

STRANGE that Antronius
should be so niggardly amidst
so much wealth!

I believe his yearly income
was not less than eighty thou-
sand ducats. Nor was there
any year in which the gain
of a thousand ducats was not
added TO IT, to speak very
sparingly.

But whether did the young
men, for whom this was pro-
vided, practise the same fru-
gality?

They did practise it; but
at home only, abroad they lived
extravagantly, whored, played

bānt alǎă. Cūmqŭ pǎțer grāvārētŭr impēndērē tē-rŭnciŭm ĩn grātiām hō-nēsīsīmōrum convīvā-rum, jŭvēnēs pērdēbānt ĩntērdŭm sexagīnta ducā-tōs ūnā noctē alǎă.

A. *Sic sōlēt pērīrē quæ cōrrādŭntŭr sordibŭs. Vērŭm incōlŭmīs ē tāntīs pērīcŭlīs, quō cōnfērs tē nunc?*

B. *Ad vētŭssīsīmŭm cōntŭbērnĭum Gāllōrŭm, sārťŭrŭs quōd dĭspēndĭi fāctŭm est illic.*

at dice. And whereas the father thought hard to expend a farthing on the account of the most honourable guests, the young fellows lost sometimes sixty ducats in one night at dice.

So those things use to be lost, which are scraped together by niggardliness. But being out of so great dangers, whether are you betaking yourself now?

To a very old club of Frenchmen, to make up what loss has been suffered there.

IX. DILUCULUM.

The Dawn.

The great advantages of early rising.

A. HODIE vōlēbām tē conventūm sēd nēgābāris essē dōmī.

B. Non mentīti sunt omnīnō. Non ērām quīdēm tibi, sēd ērām tūm mīhi maxīmē.

A. Quīd anigmātis est istūd quod refert ?

B. Nōsti illūd vētūs proverbium, non dormio omnībūs. Nēc jocus Nasīcæ fugit tē, cui vōlenti invīsere familiārem Ennium, cum ancillā jussu heri, nēgāset esse dōmī ; Nasīca sensit, et dicēssit, Catērum ubi Ennius vīcissim ingrēssus dōmum Nasīcæ rōgāret puerum num esset intūs, Nasīca clāmāvit de concīavi, inquit, non sum dōmī. Quumquē Ennius agnita vōcē, dixisset, impudens, non agnōsco tē loquēntē ? Imo, inquit Nasīca, tu impudēntior, qui non habēs fidem mīhi, cum ego credidērim tūæ ancillæ.

A. Erās fortūssis occupatior.

B. Imo suāviter otiosus.

TO-DAY I wished to have met with you, but you were denied to be at home.

They did not lie in every respect. I was not indeed AT HOME for you, but I was then for myself very much.

What riddle is that which you are reciting ?

You know that old proverb, I do not sleep for all men. Nor does the jest of Nasica escape you, to whom desirous to visit his friend Ennius, when the maid, by the order of HER master, had denied THAT he was at home ; Nasica perceived IT, and departed. But when Ennius in HIS turn having entered the house of Nasica, asked the boy whether HIS MASTER was within, Nasica shouted from the parlour, saying, I am not at home. And when Ennius, having known HIS voice, said, you impudent fellow, do not I know you speaking ? Nay, says Nasica, you ARE more impudent, who do not give credit to me, whereas I believed your housemaid.

You were perhaps too busy.

Nay, sweetly idle.

A. Rûrsûm *torquēs* ænigmātē.

B. Dīcām *īgītūr* explānātē. *Nēc* dīcām *ficum* āliūd *quām* fīcūm.

A. Dic.

B. Altūm dōrmīēbām.

A. Quid ais? *Atqui* ōctāvā hōrā prætēriērāt jam, cūm sōl sūrgāt hoc mēnsē āntē quārtām.

B. Libērūm est sōli pēr mē quīdēm sūrgere vėl mēdiā nōctē, mōdo licēat mīhi dōrmīre usque ad sātietātē.

A. Vērūm utrūm īstūc accidit cāsū, ān est cōnsuētūdo?

B. Cōnsuētūdo *prōr-sūs*?

A. *Atqui cōnsuētūdo* rēi nō bonæ est pēssimā.

B. Imo nullūs sōmnūs est suāviōr quam post exōrtiūm sōlem.

A. Quā hōrā tāndēm sōlēs rēlinquēre lēctūm?

B. Intēr quārtām ēt nōnām.

A. Spātium sātīs cōnflūm. Rēgīnæ vix tōt hōrīs cōmūntūr; sēd undē vēnīsti īn īstām cōnsuētūdīnēm?

B. Quā solēmus prōferre convīvia, lūsūs, et jōcōs īn mūltām nōctē. Pēnsāmūs id dīspēndī mātūtiō sōmnō.

A. Vix unquam vīdi hōmīnēm pērdītus prodīgūm tē.

Again you *perplex* me with a riddle.

I will tell you *then* plainly. Nor will I call a *fig* any thing else *than* a fig.

Do tell me.

I was fast asleep.

What say you? *But* the eighth hour had passed *then*, whereas the sun rises *this* month before the fourth.

It is free *for* the sun for me *indeed* to rise *even* at midnight, so that I may be allowed to sleep to satisfaction.

But *whether* did that happen *by chance*, or is it custom?

It is custom *entirely*.

But *the* custom of a thing *not* good is very bad.

Nay, *no* sleep is *pleasanter* than after the risen sun.

At what hour, I *pray*, do you use to leave your bed?

Between the fourth and the ninth.

Time long enough **INDEED**. Queens *hardly* are so many hours a dressing; but how came you into that custom?

Because *we* use to prolong our *feasts*, games, and jests till late at night. We make up that loss by morning sleep.

I scarcely ever saw a man more perniciously *prodigal* than you.

B. Vidētūr mīhi parsimōniā māgis quān frōfūso. Intērīm nēc absūmo cāndēlās, nēc dētēro vēstēs.

A. Præpōstērā frugālitas quidēm sērvārē vitrum ūt perdās gēmmās. Illē phīlōsophus sāpūit alitēr, qui rōgātus quid essēt frētīōsissimū, rēspōndīt, tēmpūs. Porro cum cōnstēt dilucūlum esse optīmā pārtē totius diēi, tu gaudēs pērdēre quod est frētīōsissimū in prētīōsissimā rē.

B. An hoc pērīt quōd dātūr corpūscūlo?

A. Imo dētrāhītur corpūscūlo, quēd tum suavissimē affīcītur, maxīmēquē vegetātur, cum rēfīcītūr tēmpēstīvo mōdēratōquē sōmnō, ēt cōrrōbōrātūr mātūtīnā vīgīliā.

B. Sēd est dulcē dormīrē.

A. Quīd pōtēst esse dulcē sentiētī nīhil?

B. Hoc īpsūm est dulcē sentiērē nīhil mōlēstīæ.

A. Atqui sunt fēlicīōrēs istō nōmīnē, quī dormiūt in sēpūlchrīs, nām nōnnūquām insōmniā sunt mōlēstā dormiēti.

B. Aiūt corpūs sagīnārī maxīmē ēō sōmnō.

A. Istā est sagīnā glīrītūm, nōn hōmīnūm. Animālīa quæ pārāntūr

It seems to me frugality rather than prodigality. In the mean time I neither waste candles, nor wear my clothes.

Preposterous frugality indeed to save glass that you may lose jewels. That philosopher understood otherwise, who being asked what was the most precious thing, answered, time. Moreover, since it is agreed that the early morning is the best part of the whole day, you rejoice to lose that which is most precious of the most precious thing.

Is this lost which is given to the body?

Nay it is taken from the body, which then is most sweetly affected, and very much recruited, when it is refreshed with seasonable and moderate sleep, and is strengthened with morning watching.

But it is pleasant to sleep.

What can be pleasant to one who perceives nothing?

This very thing is pleasant to perceive no trouble.

But THEY are more happy in that respect, who sleep in THEIR graves; for sometimes dreams are troublesome to a PERSON sleeping.

They say that the body is fattened most with that sleep.

That is the fattening of dormice, not of men. Animals that are prepared for feasts

phūlis rectē sagīnāntūr. Quōrsūm attīnet hōmīnī accērsērē obēsītātem, nīst ut īncēdāt ōnūstūs grāvī-orē sārclnā? Dic mīhi, si hābērēs fāmūlūm, utrūm mallēs obēsūm, an vegētūm ēt hābīlēm ād ōmnīā mū-nā?

B. Atqui non sūm fāmūlūs.

A. Sāt est mīhi, quōd mallēs mīnīstrūm aptūm offīclīs, quām bēnē sagī-nātūm.

B. Plānē, mallēm.

A. At Plāto dixīt ānīmūm hōmīnīs esse hō-mīnēm, cōrpūs esse nīhil āllūd quā dōmīcllūm, aut instrūmētūm. Tu cērtē fātēbēris, ōpīnor, ānīmām esse prīncīpālem pōrtiōnēm hōmīnīs, corpūs mīnīstrūm ānīmī.

Esto sī vis.

A. Cum tībi nollēs mīnīstrūm tardūm abdō-mīnē, sēd mallēs agīlem ēt alācrēm, cur hārās ignā-vūm ēt obēsūm mīnīstrūm ānīmō?

B. Vīncōr vērīs.

A. Jam accīpe āllūd dīspēndūm. Ut ānīmūs longē prāstāt corpōrī, itā fātērīs ōpēs ānīmī longē prācēllērē bōnā corpōrīs.

B. Dīcīs prōbābīlē.

A. Sed īntēr bōnā ānīmī, saphīēntiā tēnēt prī-mās.

B. Fateor.

are properly fattened. *What signifies it for a man to procure fatness, only that he may go loaded with a heavier pack? Tell me, if you had a servant, whether would you rather have HIM fat, or lively and fit for all services?*

But I am not a servant.

It is enough for me, that you would rather have a servant fit for service, than well fattened.

Indeed I would rather.

But Plato said that the soul of a man is the man, that the body is nothing else than a house, or instrument. You certainly will confess, I suppose, that the soul is the principal part of man, that the body is the servant of the mind.

Let it be so if you will.

Since you would not choose a servant heavy with a LARGE belly, but would rather have ONE nimble and brisk, why do you provide a lazy and fat servant for YOUR mind?

I am overcome with the truth.

Now hear another loss. As the mind far excels the body, so you acknowledge that the riches of the mind far excel the good things of the body.

You say what is likely.

But among the good things of the mind, wisdom holds the first part.

I confess it.

A. Nulla pars diei est
utilior ad parandam hanc,
quam diluculum, cum sol
exortens novus adfert vi-
gorem et alacritatem om-
nibus, discutitque nebulas
consuetas exhalari è ven-
triculo, quæ solent obnu-
bilare domicilium mentis.

B. Non repugno.

A. Nunc supputa mi-
hi quantum eruditionis
possis parare tibi illis qua-
tuor horis, quas perdis
in tempestivo somno.

B. Multum profecto.

A. Expertussum plus
effici in studiis, una hora
matutina, quam tribus
pomeridianis, idque nullo
detrimenio corporis.

B. Audivi.

A. Deinde reputa il-
lud ; si confers in sum-
mam jacturam singulorum
dierum, quantus rumulus
sit futurus.

B. Ingens profecto.

A. Qui profundit
gemmas et aurum temere,
habetur prodigus, et acci-
pit tutorem ; qui perdit
hec bona tanto pretiosio-
ra, nonne est multo turpi-
us prodigus ?

B. Sic apparet, si
perspiciamus rem recta
ratione.

A. Jam expendere illud
quod Plato scripsit, nihil
esse pulchrius, nihil ama-
bilius sapientia, quæ, si
posset cerni corporeis ocu-

No part of the day is more
useful for procuring this, than
the morning, when the sun ri-
sing fresh brings vigour and
briskness to all, and dissi-
pates the fumes that used to be
exhaled from the stomach,
which are accustomed to cloud
the habitation of the mind.

I do not deny it.

Now reckon up for me
how much learning you might
procure for yourself in those
four hours, which you lose in
unseasonable sleep.

Much indeed.

I have experienced that
more is done in our studies, in
one hour in the morning, than in
three in the afternoon, and that
with no damage to the body.

I have heard so.

Then consider that ; if you
would collect into a sum the
loss of every day, how great a
mass it will be.

A great one truly.

He that squanders jewels
and gold rashly, is reckoned
lavish, and receives a guardian ;
he who destroys these good
things so much more precious,
is not he by far more scanda-
lously lavish ?

So it appears, if we exa-
mine the matter by right rea-
son.

Now consider that which
Plato wrote, that nothing is
more beautiful, nothing more
lovely than wisdom, which, if
it could be seen with bodily

*lis, excitāret incredibiles
amōres sūi.*

B. Atqui illā non pō-
tēst cernī.

A. Fātēor, cōrporēis
ocūlis; vērūm cernitur ō-
cūlis ānīmī, quæ est pōtior
pars hōmīnis; et ubi est
incredibīlis amōr, ibi ō-
pōrtēt adit sūmmā volūp-
tās, quōtīes ānīmūs cōn-
grēditūr cum tālī amīca.

B. Narrās vērīsīmīlē.

A. Ito nunc et commū-
tā somnūm, imāgīnem
mōrtīs cum hāc volūpiatē,
si vidētūr.

B. Vērūm intērim
nōctūrnī lūsūs pērēunt.

A. Pērdit plumbūm
bēnē, qui vērtit in aurum.
Nātūrā tribūit nōctē
somnō. Exōriens sōl cum
rēyocāt omnē gēnūs ānī-
māntiūm, tūm prācīpūē
hōmīnē, ad mūniā vitæ.
Quī dormiūt, inquit Pau-
lus, dormiūt nōctē; et
quī sūnt ēbrīi, sūnt ēbrīi
nōctē. Proīndē quid est
turpiūs quam, cum omniā
ānīmāntiā expērgiscā-
tūr cum sōlē, etiā quadā
salūtēnt eūm nōndūm ap-
pārēntē, sēd advēntā-
ntē cantu; cum elephāntūs
ādōrēt ōrēntē sōlēm, hō-
mīnē stērtērē dīū post
exōrtiūm sōlis? Quōtīes illē
aurēus splēdōr illustrāt
tuum cūbīcūlū, nonnē vi-
dētūr exprobrārē dormi-
ētī, stultē, quid gaudēs

*eyes, would raise incredible love
of itself.*

But it cannot be seen.

I confess, with bodily eyes;
but it is seen with the eyes of
the mind, which is the better
part of man; and where there
is incredible love, there must
be the greatest pleasure, as oft
as the mind converses with
such a mistress.

You say what is likely.

Go now and exchange
sleep, the image of death, for
this pleasure, if it seems good
to you.

But in the mean time
nightly sports are lost.

He loses lead profitably,
who turns it into gold. Na-
ture has given the night for
sleep. The rising sun both
calls back every kind of living
creatures, and especially man,
to the offices of life. THEY
who sleep, says Paul, sleep in
the night; and THEY who are
drunk, are drunk in the night.
Therefore what is more scanda-
lous than, when all animals
awake with the sun, yea some
salute him not yet appearing,
but coming, with singing;
when the elephant adores the
rising sun, that man should
spore a long time after the ri-
sing of the sun? As often as
that golden splendour enlight-
ens your bed-chamber, does it
not seem to upbraid you sleep-
ing thus, thou fool, why dost
thou rejoice to lose the best part

pērdere optīmam partēm
vītæ tuæ? Non lūcēo in
hoc ut dormitāre abditū, sed
ut invigilētis hōnēstissī-
mīs rēbūs. Nemo accendit
lūcērnām, ut dormiāt, sed
ut agāt aliqūd opēris: et
nihil aliud quam stertis ad
hanc lūcērnām, pulcherrī-
mām omnium?

B. Declāmās bellē.

A. Non belle sed vere.

Agē, non dubito quin au-
divēris, frēquēnter illūd
Hesiōdeum, parsimōniā
est sēra in fūdō.

B. Frēquētissimē,
nam vīnum est optīmum
in mēdō dōlō.

A. Atqui primā pars
in vītā, nīmīrūm, adole-
scentiā est optīmā.

Prōfēctō est sic.

B. At diluculūm est
hoc diēi, quod adolēscēn-
tiā vītæ. An non faciūt
igitur stultē, qui perdunt
adolēscēntiā nūgīs, mā-
tutinās hōras somnō?

A. Appāret sic.

B. An est ulla possēs-
sio, quæ sit confērēndā
cum vītā hōmīnis?

A. Nē univērsā gazā
quidē Persārūm.

B. An non odissēs
hōmīnem vēhemēnter, qui
possēt ac vellēt dēcūrtāre
vītā tibi mālīs artibūs
ad aliquōt annōs?

A. Ipsē mallēm ēri-
pēre vītā illi.

of thy life? I do not shine for
this, that you may sleep con-
cealed, but that you may awake
for the most honourable pur-
suits. No one lights a candle
that he may sleep, but that he
may do some work: and dost
thou nothing else but snore by
this candle, the finest of all?

You declaim beautifully.

Not beautifully, but truly.

Well, I doubt not but you have
heard frequently that SAYING
of Hesiod, sparing is too late
in the bottom of THE CASK.

Very frequently, for wine
is the best in the middle of the
cask.

But the first part in life:
namely, youth, is the best.

Truly it is so.

But the morning is this to
the day which youth is to life.
Do not they act therefore fool-
ishly, who lose their youth in
trifles, their morning hours in
sleep?

It appears so.

Is there any possession
that is to be compared with the
life of man?

Not all the treasure indeed
of the Persians.

Would you not hate the
man very much, who could and
would shorten your life for you
by evil means for some years?

I would rather take HIS life
from him.

B. Vĕrum arbĭtror
pĕjorĕs ět nŏcĕntĭorĕs, qui
volĕntĕs rĕddunt vitā
brĕvĭorĕm sĭbĭ.

A. Fātĕor, si quis
talĕs rĕpĕrĭuntŭr.

B. Rĕpĕrĭuntŭr! Imo
omnĕs sĕmĭlĕs tŭi fāciunt
id.

A. Bŏnā vĕrbā.

B. Optĭmā. Rĕpŭtā
sic cum tŭŏ ānĭmŏ, nŏnnĕ
Plĭnius vĭdĕtur dĭxĭssĕ
rĕctissimĕ, vitā easĕ vĭ-
gĭliām ět hŏmĭnĕm vĭvĕ-
rĕ hoc plŭrĕbŭs hŏris, quŏ
mājorĕm partĕm temporĭs
impĕndĕrĕt stŭdiĭs? Som-
nŭs ěnĭm est quĕdam
mors. Undĕ ět fingĭtŭr
vĕnĭre āb infĕris, ět dĭcĭ-
tur germānŭs mortĭs āb
Hŏmĕrŏ. Itāquĕ quos som-
nŭs occupāt, nĕc cĕnsĕn-
tŭr ĩntĕr vĭvĕs, nĕc ĩntĕr
mortŭŏs, sĕd tāmĕn pŏtĭ-
ŭs ĩntĕr mortŭŏs.

A. Itā vĭdĕtŭr om-
nĭnŏ.

B. Nunc sŭbdŭctŏ
rātĭŏnĕm mĕhi, quāntām
portĭŏnĕm vitæ rĕsĕcĕnt
sĭbĭ, qui singŭlĭs diĕbŭs
pĕrdunt trĕs aut quātuor
hŏrās sŏmnŏ.

A. Vidĕo immĕnsām
summām.

B. Nonnĕ hābĕrĕs al-
cumĭstām prŏ Dĕŏ, quĭ
pŏssĕt adjĭcĕrĕ dĕcĕm ān-
nŏs sŭmmæ vitæ, ět rĕ-
vŏcārĕ prŏvĕctĭorĕm ætā-
tem ād vĭgŏrĕm ādŏlĕ-
scĕntiæ?

But I think THOSE worse
and more mischievous, who vo-
luntarily make life shorter to
themselves.

I confess IT, if any such
are found.

Found! Nay, all persons
like you do that.

Good words.

Very good. Think thus
with your mind, does not *Pli-*
ny seem to have said very pro-
pherly, that life is a watch,
and that a man lives the
more hours, the greater por-
tion of his time he has spent
in his studies? For sleep
is a sort of death. From
whence also it is fabled to
come from hell, and is called
the brother of death by *Homer*.
Wherefore THOSE whom sleep
seizes, are neither thought
among the living, nor among
the dead, but yet rather among
the dead.

So it seems indeed.

Now cast up the ac-
count for me, how great a
part of life they cut off
from themselves, who every
day lose three or four hours
in sleep.

I see an immense sum.

Would not you reckon the
alchemist for a SPECIES of God,
who could add ten years to the
sum of your life, and call
back your advanced age to
the vigour of youth?

A. Quid ni habērem?

B. Sēd pōtēs præstārē hoc tam dīvinū bēnēficiū tibi.

A. Qui sic?

B. Quā mānē est ādōlescēntiā dīei, jūvēntūs fervēt usquē ād mēridiēm. Mox vīrīlīs ætas, cui succēdit vespēra pro sēnēctā; occāsus excipit vespēram, vclūt mors dīēi. Parsimōniā autem est magnūm vectīgāl, sed nusquam mājūs quam heic. An non igitūr adjūnxīt sibi ingens lūcrum, qui dēsūt perdēre magnām partē vītæ, eamque, optīmā?

A. Prædicās vērā.

B. Proīndē eōrū quērēmōniā vīdētūr ādmōdum impūdēns, qui accūsant nātūrā quōd finīerit vītām hōmīnīs tam āngustīs spātīīs, cum ipsī spōntē ampūtēt sibi tāntūm ex ēō quōd dātum est. Vītā est lōgā sātīs cuiquē, si dispēnsētūr parcē. Nēc est mēdiōcrīs prōfēctus, si quis gērāt quæquē sūō tempōrē. A prandīō vix sūmūs sēmīhōmīnēs, cūm corpūs ōnūstūm cibīs aggrāvāt mēntē. Nēc est tūtūm evōcārē spīritūs ab officiā stōmachī, pērāgēntēs officiūm concōctiōnis, ād sup̄iōrā, multō mīnūs ā canā. At hōmo est tōtūs hōmo mālūlīnīs hōrīs,

Why should I not reckon HIM so?

But you may do this so divine a kindness to yourself.

How so?

Because the morning is the youth of the day, youth keeps warm till noon. By and by is the manly age, to which succeeds the evening for old age; sunset succeeds the evening, as it were the death of the day. And frugality is a great revenue, but no where greater than in this respect. Has not he therefore procured to himself great gain, who has ceased to lose a great part of HIS life, and that, the best?

You say true.

Wherefore their complaint seems very impudent, who accuse nature because she bounded the life of man within such narrow limits, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean proficiency, if a man does every thing in its own time. After dinner we are scarcely half men, when the body loaded with meat depresses the mind. Nor is it safe to call off the spirits from the work-house of the stomach, performing the offices of concoction, to the upper parts, much less after supper. But a man is wholly a man in the morning

M 2

dum corpus est habilē ad omnē ministeriū, dum alacēr animus vīget, dum omniā organa mētis sunt tranquillā et sērēnā, dum particulā divīnæ auræ spirat, ut illē ait, ac sapit suam originēm, et rāpītūr ad hōnēstā.

A. Tu concionārīs quiddē elegāntēr.

B. Fabēr ærārius ob vīle lūcēllum surgit antē lūcem, et amōr sapientīæ non potēst expergēfacere nōs, ut audiamūs saltē solem evocāntē ad inestimābile lucrū. Mēdicī ferē non dant pharmācūm nīs diluculō; illi norunt aurēas hōrās, ut subveniānt corpōri; nōs non novimus eas ut locupletēmūs et sanēmūs animū? Quod si hæc habēnt levē pondūs apud tē, audi quid illā cœlestīs sapientīā apud Sōlōmōnē loquātūr. Qui vīgīlavērīnt ad mē, inquit, mănē; invēntēnt mē. In mysticis psalmīs, quantā commēdatō mātutīnī tēmpōris? Mănē prōphētā exiit mīsēricōrdiam Dōmīnī, mănē ejus vox audītur, mănē ejus dēprēcātio prævēnt Dōmīnū. Et apud Lūcam evāgēlistā, pōpulus expētēs sanitātem et doctrīnā a Dōmīnō, conflūit ad illū mănē. Quid suspirās?

hours whilst the body is fit for every service, whilst the cheerful mind is vigorous, whilst all the organs of the mind are quiet and serene, whilst the particle of divine air breathes, as the poet says, and has a taste of its origin, and is carried out to honourable pursuits.

You are preaching indeed finely.

A brazier for trifling gain rises before light, and the love of wisdom cannot awake us, that we may hear at least the sun calling us out to inestimable gain. Doctors commonly do not give physic but in the morning; they discern the golden hours, that they may relieve the body; do not we discern them that we may enrich and cure the mind? But if these THINGS have little weight with you, hear what that heavenly wisdom in Solomon says: THOSE who watch for me, says she, in the morning, shall find me. In the mystical psalms, how great is the commendation of the morning time? In the morning the prophet extols the mercy of the Lord; in the morning his voice is heard, in the morning his prayer comes before the Lord. And in Luke the evangelist, the people desiring health and instruction from the Lord, flock to him in the morning. Why do you sigh?

A. Vix tēnēo lachry-
mās, cum sūbīt quāntām
jactūrām vītæ fēcērīm.

B. Est sūpērvācanē-
ūm discruciāri ōb ěā, quæ
non pōssūnt rēvōcāri, sēd
tāmēn possunt sarcīri pos-
tērītōribus cūrīs. Incum-
bē huc īgītūr pōtīus quam
fāciās jactūrām fūtūri
tempōris quōquē īnāni de-
plōrātiōnē prætērītōrūm.

A. Mōnēs bēnē ; sēd
dīūtīnā consuetūdo jam
fēcīt mē sūi jūrīs.

B. Phy ! clāvūs pellē-
tūr clāvo, consuetūdo vin-
cītūr consuetūdīnē.

A. At dūrūm est rē-
līnquēre ěā quībus dīū as-
suēvērīs.

B. Inītīō quīdē, sēd
dīvērsā consuetūdo prī-
mūm lēnīt ěam mōlēstīam,
mox vērtīt īn sūmmām vō-
lūptātēm, ūt non ōpōrtēat
tē pænītēre brēvīs mōlē-
stīæ.

A. Vēreor ūt non
sūccēdāt.

B. Si essēs septuagē-
nārius, non rētrāhērem tē
à sōlītīs, nunc vix ēgrēs-
sūs ēs dēcīmūm sēptīmūm
ānnūm, ōpīnōr. Quid au-
tēm est quōd istā ætas non
pōssīt vincērē, si ādsīt mō-
do promptūs ānīmūs ?

A. Quīdē aggrēdī-
ār, cōnābōrquē, ūt fīām
phīlōlōgūs ex philypnō.

I scarcely refrain FROM
tears, when it occurs TO ME
how great a loss of life I have
suffered.

It is needless to be tor-
mented for those things, which
cannot be recalled, but yet
may be cured by future care.
Apply YOURSELF to this there-
fore rather than suffer the loss
of the time to come also by a
vain lamenting of the past.

You advise well ; but long
custom has already made me
SUBJECT to its law.

Puh ! a nail is driven out
by a nail ; custom is overcome
by custom.

But it is hard to leave
those THINGS to which you have
been long used.

At the beginning, indeed IT
is so ; but a different custom
first mitigates that trouble, AND
afterwards turns IT into the
greatest pleasure, so that you
ought not to be concerned for
a short trouble.

I am afraid it would not
succeed.

If you were seventy years
old, I would not draw you back
from what YOU WERE used to,
now you are scarcely past the
seventeenth year, I believe.
Nay what is it which that age
cannot conquer, if there be
but a ready mind ?

Truly I will attempt IT,
and endeavour, that I may be-
come a lover of learning of a
lover of sleep.

B. Si *fēcēris* *īd*, *scīo*
sātis, *hōat* *paucōs* *dīēs*, *ēt*
grātūlābēris *sērīdō* *tībi*, *ēt*
āgēs *mīhi* *grātīās*, *qui*
mōņūērīm.

If you will do that, I know
 well enough, after a few days,
 you will both seriously congrat-
 ulate yourself, and give me
 thanks, who advised you to it.

X. COLLOQUIUM SENILE.

A Conversation between several old men travelling in a Stage-Coach together, to the city of Antwerp.

EUSEBIUS, PAMPIRUS, POLYGAMUS, GLYCION.

Eu. QUAS novās avēs vidēo hic? Nisi animus fallit mē, aut oculi prospectiūnt parūm, vidēo trēs velerēs congerrōnēs mēos considētēs, Pamfirum, Polygāmum, et Glycionem.

Pa. Quīd tibi vis cum vitreis oculis, fascinātor? Congredere propius, Eusebi.

Po. Salvē, Eusebi, multum exoptatē.

Gly. Sit benē tibi, optimē vir.

Eu. Unā salutē, salvēte vos omnes. Quis Dēus, aut cāsus felicior Dēo conjūxit nōs? Nam nemo nostrūm vidit aliū jam quadraginta annis, opinor. Mercurius non potuisset contrahere nōs in unū melius sūo caducēo.

Gl. Quīd agitis hic?

Pa. Sēdemus.

Eu. Vidēo; sed quā de causā?

Po. Opprimur curram, qui devēhāt nōs Antverpiam.

WHAT new birds do I see here? Except my mind deceives me, or my eyes do not see well, I perceive three of my old companions sitting together, Pamfirus, Polygamus, and Glycion.

What do you mean with your glass eyes, you wizard? Come nearer, Eusebius.

Hail, Eusebius, much longed for.

May it be well with you, very good man.

In one salutation, Hail ye all. What God, or chance more lucky than a God, has joined us AT THIS TIME? For no one of us has seen the other now FOR forty years, I think. Mercury could not have brought us together better with his rod.

What are you doing here?

We are sitting.

I see; but for what cause?

We are waiting for a coach, to carry us to Antwerp.

Eu. Ad mērcātūm ?

Po. Scīlicet ; *sēd* spēctātōrēs *māgis* quam *nēgōtiātorēs*, *quānquā* āllīs est āllūd *nēgōtī*.

Eu. *Nōbīs* ēt est *īter* ēōdēm. *Vērū* quīd obstat, quo mīnūs *ēātis* ?

Po. Nondūm convēnit *cum* aurīgīs.

Eu. Diffīcile *gēnus* hōmīnum ; *sēd* visnē *ūt* impōnāmūs illīs ?

Po. Libērēt *si* licērēt.

Eu. Sīmūlēmūs *nōs* vellē *abire* sīmūl *pēdībūs*.

Po. Crēdant *cītiūs* cancrōs *vōlātūros*, quam *nōs* tam *grandēs* confēctūrōs *hoc* *īter* *pēdībūs*.

Gl. Vultīs *rēctū* ac *vērū* consīliūm ?

Po. Maxīmē ?

Gl. Illī *pōtānt* ; quo dīūtius *fāciūt* *īd*, *hoc* plus *pēriculū* ērit, *nēcūbī* dējiciānt *nōs* *īn* lutum.

Po. Opōrtēt *venīās* *admōdū* *dīlūculō*, *si* *vēlis* *sōbrīū* aurīgā.

Gl. Quo *pervēnīāmus* *mātūriūs* *Antverpiā* stipulēmūr *currū* *nōbīs* *quātūor* *sōlīs*. *Censēo* tantillūm *pēcūniē* contēmnenndūm. *Hoc* *damnum* *pensābitūr* *multīs* *commōditātībūs*. *Sēdēbīmūs* *commōdiūs*, ac *transīgēmus* *hoc* *īter* *suāvissimē* *mūtūis* *fābūlis*.

Convēnit, what is understood to convēnit ?

To the market ?

Yes : *but* as spectators *rather* than traders, *though* different persons *among* us have different business.

We also have *our* journey to the same place. *But* what *hinders* you that you do not go ?

We have not yet agreed *with* the coachmen.

A hard kind of men : *but* are you willing *that* we should impose upon them ?

It would please *me* *if* we could.

Let us pretend *that* we intend to go together *on* foot.

They would sooner believe that crabs *would* fly than *that* we so elderly would despatch *this* journey *on* foot.

Would you have *right* and *true* advice ?

Yes.

They are drinking ; the longer they do that, the more danger will there be, *lest* some where they may throw us into the dirt.

You must come *very* *soberly*, if you would have a sober coachman.

That *we* may come the sooner to *Antwerp*, let us hire a coach for us *four* alone. *I* think *that* so little money is to be disregarded. *This* loss will be made up by many *conveniences*. We will sit *more* *conveniently*, and *pass* *this* journey *very* agreeably *in* *mutual* stories.

Po. Glycion *suādet*
rectē.

Gl. Transēgi. *Con-*
scēndāmus. Vah! *nunc*
libēt vīverē, pōsteaquā
contigit mīhi vidēre sōdā-
lēs ōlīm cārissimōs, ex
tantō intervāllō.

Eu. Ac *vidēor mīhi*
rēphūbescere.

Po. Quōt *ānnōs sup-*
pūtātis, ex quo convixi-
mus Lūlētīa?

Eu. Arbītrōr *non pau-*
ciorēs quadragīnta duōbūs.

Po. Tum *videbāmur*
ōmnēs aequālēs.

Eu. Itā *ērāmūs fēr-*
mē; aut si ērāt quid discrī-
мінis, ērāt pērphūsillūm.

Pa. At *nunc quāntā*
īnequālītās? Nam Gly-
cion *hābēt nīhil sēnī, ēt*
Pōlygāmus *quēāt vidēri*
hūjūs āvūs.

Eu. Prōfēctō *sic rēs*
hābēt. Quid rēi īn causā?

Pa. Quid? *Aut hic*
cēssāvīt ac rēsītīt īn cur-
su, aut illē antēvērtīt.

Eu. Oh! *anni non*
cēssānt, quāntūvis hōmī-
nēs cēssēt.

Po. Dic *bōnā fidē,*
Glycion, *quōt ānnōs nūmē-*
rās?

Gl. Plūrēs *quam du-*
cātōs.

Po. Quōt, *tāndēm?*

Gl. Sexagīnta *sex.*

Po. Sed quībūs *artī-*
būs rēmōrātus es sēnēctū-
tēm? Nam *nēquē canītū-*

Glycion *advises right.*

I have agreed. *Let us*
mount. Oh! *now I intend to*
live, INDEED! since *it has been*
my fortune to see companions
formerly very dear to me, after
so long an interval.

And *I seem to myself to*
be growing young again.

How many years do you
count since we lived together
at Paris?

I think not fewer than
forty-two.

Then we seemed all equal
IN AGE.

So we were almost; or if
there was any thing of differ-
ence, it was very little.

But now how great is the
inequality? For Glycion has
nothing of old age, and Polyga-
mus might seem his grand-
father.

Truly so THE thing is.
What is the cause?

What? Either the one has
loitered and stopped in the race,
or the other has outrun him.

Oh! Years do not loiter,
how much soever men may
loiter.

Tell ME in good earnest,
Glycion, how many years do
you reckon?

More than ducats,

How many, I pray?

Sixty six.

But by what arts have
you delayed old age? For nei-
ther hoariness, nor a wrinkled

ēs, nequē rugōsā cutīs ad-
est. Oculi vīgēt, sēriēs
dēntium utrīque nitet, cō-
lōr est vīvidus, corpūs
succulētūm.

Gl. Dicām mēas ar-
tēs, mōdo tu narrēs nōbis
vīcissim tūas artēs, quibus
accēlērāsti sēnēctūtem.

Po. Rēcīpio mē fac-
tūrūm. Dic igitūr, quo
contūlīsti tē, rēlictā Lū-
tētiā?

Gl. Rēctā in pātriā.
Commōrātus illic ferē an-
num, cēpi despīcere de-
ēligēdo gēnērē vītæ:
Rēm quam ego crēdo, hā-
bēre non lēvē mōmētūm
ad fēlicitātem. Circum-
spīcībām quīd succēdērēt
cuiquam, quīd sēcūs.

Po. Mīror fuisse ti-
bi tantum mētīs, cum nū-
hil fuērit nūgācius te Lū-
tētiā.

Gl. Tum etas fērē-
bāt; et tāmēn, o bōnē, non
gessi omnēm rem hic mēo
mārtē.

Po. Mīrābār.

Gl. Priūsquām aggrē-
dērer quidquam adī-
quendām ē cīvibus, gran-
dem natu, frūdēssimūm
longo usu rērum, et probā-
tissimūm testīmōniō tōtius
cīvītātis, ac mēo iūdīciō,
fēlicissimūm ētiam.

Eu. Sāpiebās.

Gl. Usus hūjūs con-
siliō, duxi uxōrem.

Po. Pulchrē dōtātām?

skin is YET come UPON YOU.
Your eyes are brisk, the row of
teeth on each side is neat, your
colour is lively, and your body
full of blood.

I will tell you my arts,
provided you tell us in turn
your arts, by which you have
hastened on old age.

I undertake that I will do
it. Tell us then, whither did
you betake yourself after you
left Paris?

Directly into MY OWN
country. Having staid there
almost a year, I began to con-
sider about choosing a way of
life: a thing which, I believe
has no small weight towards
happiness. I considered what
succeeded with any one, AND
what DID otherwise.

I wonder that you had so
much sense, whereas no one
was more trifling than you at
Paris.

Then my age allowed it;
and yet, O good sir, I did not
manage the whole affair here
by my own exertion.

I wondered AT THAT.

Before I would attempt
any thing I went to one of the
citizens, elderly, very wise by
long experience of the world,
and very well approved by
the testimony of the whole city,
and in my judgment a very
happy man too.

You were in the right.

Having followed his ad-
vice, I married a wife.

Delightfully portioned?

Gl. Mediocrī dōtē :
ēā rēs cēssit mīhi plānē
ex ānīmī sēntēntiā.

Po. Quōt annōs nātūs
ērās tūm ?

Gl. Fermē vīginti
dūōs.

Po. O felīcēm tē !

Gl. Non debēo totūm
hoc fortūnā; nequīd errēs.

Po. Quī sic ?

Gl. Dicām; āltī dīlī-
gūnt priūsquam dēligānt;
ego dēlēgi jūdīciō priūs-
quam dīlīgērēm: ēt tāmēn
dūxi hanc māgis ād postē-
ritātem, quam ād vōlūptā-
tem. Vixi cum ēā suāvīssī-
mē non plūrēs octo ānnōs.

Po. Rēlīquīt orbū ?

Gl. Imo duo filiī, tō-
tīdēmque filiāe sūpērsūnt.

Po. Vivīsne prīvātus,
ān fungēris māgīstrātu ?

Gl. Est mīhi publicūm
mūnūs. Majōrā pōtērānt
contīngere, vērūm dēlēgi
hoc mīhi, quōd hābērēt tān-
tūm dignitātis, ūt vindī-
cāret mē ā contēptu, cæ-
tērūm minimē obnoxīum
mōlēstīs nēgōtīs. Itā nēc
est quōd quīsqūam objiciat
mē vīvère mīhi. Et est
ūndē dēm ōpērām āmīcis
quōquē nōnnūquām: con-
tentus hoc, ambī nīhīl mā-
gis: vērūm gessi māgīs-
trātū sic, ūt dignitās ac-
crēvērīt illi ex mē. Ego
dūco hoc pulchrūs, quam
sūmērē mūtuo dignitātem
ex splendōre mūnēris.

With a moderate fortune:
That thing fell out to me truly
according to my heart's desire.

How many years old were
you then ?

Almost twenty two.

O happy you !

I do not owe all this to
fortune; do not mistake.

How so ?

I will tell you; others
love before they choose; I
chose with judgment before I
loved; and yet I married her
more for issue than for plea-
sure. I lived with her very
comfortably not more than
eight years.

Did she leave you childless ?

Nay two sons, and as many
daughters survive her.

Do you live a private per-
son, or do you bear an office ?

I have a public office.
Higher OFFICES might have
fallen to me, but I chose this for
myself, because it had so much
honour, that it would secure me
from contempt, but not at all
liable to troublesome business.
So there is no REASON that any
one may object that I am liv-
ing for myself. And I have
it in MY power to give assist-
ance to MY friends too some-
times: content with this, I have
coveted no more: but I managed
my office so, that dignity accrū-
ed to it from me. I reckon this
more honourable than to borrow
dignity from the splendour of
an office.

N .

Eu. Nihil vērū.

Gl. Sic consēnū inter
mēos cīvēs, chārūs omnī-
būs.

Eu. *Isthuc est difficil-
limum, cum dictum sit non
abs rē, eū qui habet nē-
minem inimicum, nec hā-
berē quēquam amicū ;
et invidiām esse semper
comitem felicitātis.*

Gl. *Invidiā solet cō-
mītari insignem felicitā-
tem. Mediocritas est tū-
tā. Et hoc fuit mihi pēr-
pētuum studium, nē com-
parārem mihi quid cōm-
mōdi ex incommōdis aliō-
rum. Ingessi mēmēt
nullis negōtiis, sed prae-
cipue continui mē ab his,
quae non poterant suscipi
sine offensā multorum.
Itaque si amicus erit ju-
vāndus, benefacto illi sic,
ut parem nullum inimī-
cū mihi hac de causā. Et
si quid simultātis ortū
fuerit allicundē, aut lenio
purgātiōne, aut extinguo
officiis, aut patior inter-
mōri dissimulatiōne. Abs-
tinento semper a contēntiō-
ne ; quae si incidērūt, malo
facere jacturām rēi quam
amicitiā. In ceteris ā-
go quēndām Mitīōnem,
arrideo omnibus ; salūto
et resalūto benigniter.
Repugno nullius animō.
Damno institūtum aut fac-
tum nullius : praefero mē
nemini ; quod velim tace-
ri, credo nemini ; non*

Nothing is more just.

Thus I have grown old
among my citizens, dear to all.

That is a very difficult
THING, seeing it has been said
not without reason, that he
who has no one his enemy, has
not any one his friend ; and
that envy is always the compa-
nion of happiness.

Envy uses to accompany
extraordinary happiness. Me-
diocrity is safe. And this
was my constant care, not to
procure to myself any advan-
tage by the disadvantages of
others. I thrust myself into no
PUBLIC offices, but have espe-
cially kept myself from these,
which could not be undertaken
without the offence of many.
Wherefore if a friend will re-
quire to be assisted, I befriend
him so, that I procure no ene-
my to myself on this account.
And if any difference has ari-
sen on any hand, I either soften
it by clearing MYSELF, or put
an end to it by kindness, or
suffer it to die away by taking no
notice. I abstain always from
contention ; which if it happen,
I had rather suffer the loss of
estate than friendship. In
other things I act a Mitio, I
smile upon all men ; I salute
and re-salute kindly. I oppose
no man's inclination. I con-
demn the usage or action of no
man. I prefer myself before
no person : what I would have
concealed, I trust to no body ;
I examine not into other men's

scrūtōr aliōrū arcānā, ēt si fortē nōvi quīd, nūnquā effutio. Aut tēcō de his qui non sunt prēsēntēs, aut lōquōr amīcē ac cīvīlītēr. Magnā pars sīmūltātū intēr hōmīnēs nāscītur ex intempērāntiā līnguae. Nec excīto nēc ālo āliēnās sīmūltātēs. Sēd ūbicūque ōphōrtūntās dātur aut exlīnguo, aut mītīgo. His rāiōnībūs hactēnūs vītāvi invīdīam, ēt ālūt bēnēvōlētīam mēōrum cīvīum.

Pa. Non sensisti *caelibātum* grāvēm?

Gl. Nihil *ūnquā* quīdēm accidīt mīhi in vītā *ācērbīus* mortē uxōris: ac optāssēm *vēhēmētēr*, illām consēnēscere ūnā mēcūm, ēt frūī commūnībūs *libēris*; sēd quādo vīsūm est *ālītēr* sūpēris, *jūdicāvī* sic expēdīre māgīs utrīque; nēquē pūtāvi causam cur *discrūciārēm* mē inānī luctu, *præsertim* cum īs nihil prōdēssēt *defūctae*.

Po. Nunquam nē *libīdo* incēssīt *rēpētēdi* mātīmōnīi, *præsertim* cum istūd cēsāssēt *fēliciter*?

Gl. *Libīdo* incēssīt, sēd duxērām uxōrem causā *libērorum*; non duxi *rursus* causā *libērorūm*.

Po. At est mīserūm *cūbārē* solum *tōtās* nōctēs.

secrets, and if by chance I know any thing, I never blab it. I either hold my tongue about these who are not present, or I speak kindly and civilly of THEM. A great part of the quarrels among men arises from the intemperance of the tongue. I neither excite nor promote other men's quarrels. But where-soever an opportunity is given, I either put an end to THEM, or soften THEM. By these means hitherto I have avoided displeasure, and preserved the goodwill of my fellow-citizens.

Did not you find a *single* life troublesome?

Nothing ever indeed happened to me in life more sorrowful than the death of my wife: and I could have wished earnestly, that she might grow old along with me, and enjoy our common children; but since it seemed otherwise to the Powers above, I judged it so to be better for both: neither did I think there was ANY cause why I should torment myself with vain mourning, especially since that could do no good to the deceased.

Did a desire never seize you to marry again, especially since it had fallen out luckily?

A desire seized ME; but I had married a wife for the sake of children AT THAT TIME. I did not marry again on account of THOSE children.

But it is distressing for you to lie alone whole nights.

Gl. Nihil est difficile vultenti. Tum cogita quantas commoditates cælibatus habebat. Quidam decerpunt ex omni re, si quid incōmodi inest: qualis illæ Cratæ videtur fuisse, cuius titulo fertur epigramma, colligens mala vita. Istud provērbium placet his, "optimum non nasci." Metrodorus arripit mihi magis, decerpens undequaque, si quid inest boni. Nam sic vita fit dulcior. Et ego induxi animum sic, ut oderrim vel expetam nihil vehementer. Ita fit, ut, si quid boni contingat, non effear aut insolēscam, si quid decedat, non admōdum crucior.

Po. Næ tu es philosophus sapientior Thalētē ipsō, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortaliū fert multā hujusmodi, ejicio ex animo prōtinus, sive sit ira ex offensā, sive quid aliud factum indignē.

Po. At sunt quædam injuriæ quæ mōvēant stōmachum vel placidissimō: et tales sunt frēquentē offensæ famulōrum.

Gl. Pātior nihil residere in animo; si quædam mēdēri, mēdēor: sin mēnus, cogito sic, quid prō-

Nothing is difficult to him that is willing. Then consider how great advantages a single life has. Some take THE INCONVENIENCE out of every thing, if any inconvenience be in it; such a PERSON that Crates seems to have been, under whose name goes an epigram, collecting the evils of life. That proverb pleases them, "it is best not to be born." Metrodorus pleases me more, culling from every thing THE GOOD, if it have any good IN IT. For so life becomes more pleasant. And I have brought MY MIND to that, that I hate or desire nothing violently. So it comes to pass, that, if any good happens to me, I am not elated or insolent; if any thing is lost, I am not much troubled.

Truly you are a philosopher wiser than Thales himself, if indeed you can do that.

If any trouble arises in my mind, as the life of mortals produces a great many things of this kind, I cast it out of my mind immediately, whether it be anger from any offence, or any thing else done unworthily.

But there are some injuries which would raise resentment even in the most mild person: and such are frequently the offences of servants.

I suffer nothing to settle in MY MIND: If I can cure IT, I do cure IT: but if not, I think thus, what will it avail me to

*dērit mē rīngī, rē hābī-
tūra nīhilō mēliūs? Quid
multis? Pātior ūt rātio
impētrēt hoc à mē mox,
quōd tēmpūs paulo post
impētrārēt à mē. Certē
est nullūs dōlōr ānimī tan-
tūs quem pātīar īrē cūbī-
tūm mēcūm.*

*Eu. Nīhil mīrūm si
tu non sēnēscīs, qui sis tā-
li ānimō.*

*Gl. Atquē ād dēo nē
rētīcēam quīd āpūd āmī-
cōs, cāvi cum primīs nē
committērēm quīd flagī-
tīz, quōd pōssēt essē prō-
brō vėl mīhi vėl mēis libē-
rīs; nām nīhil est irrēqui-
ētius ānimō conscīo sībī
mālī. Quōd si quīd cūlpae
sīt ādmīssūm, non ēo cū-
bītum frīūsquam rēcōn-
ciliāro mē Dēō. "Convēnī-
rē bēnē cum Dēō est fōns
vērē tranquillitātis:" nam
hōmīnēq; non pōssunt nō-
cēre his magnōphērē, qui
vīvunt sic.*

*Eu. Num, quādo mē-
tūs morīte crūciāt īrē?*

*Gl. Nīhilō māgis quam
dīēs nātīvītātis macērāt.
Scio mōrīendūm.* Istā sō-
licitūdo fortāssīs ādmīat
mīhi ālīquot dīēs vītā, cer-
tē pōssēt adjicere nīhil.
Itāque commīto hanc tō-
tām cūrām Dēō. Ipse cū-
ro nīhil ālīud quam ut
vīvām bēnē, suāvītērquē.*

* *Mōriendum, resolved into necessitatem moriendi.*

*be vexed, the thing being like-
ly to be nothing the better? What
need is THERE of many
words? I suffer reason to ob-
tain this from me presently,
which time a little after would
obtain from me: however there
is no trouble of mind so great
which I would suffer to go to
bed with me.*

*It is no wonder if you
do not grow old, who are a
MAN of such a disposition.*

*And accordingly that I
may not conceal any thing a-
mong MY friends, I have been
cautious especially not to com-
mit any crime, which might be
a scandal either to myself or my
children; for nothing is more
restless than a mind conscious
to itself of THAT WHICH IS
bad. But if any fault has
been committed, I do not go
to bed, before I reconcile my-
self to God. "To agree well
with God is the source of
true tranquillity:" for men can-
not hurt those much, who live
so.*

*Whether, at any time, does
the fear of death torment you?*

*No more than the day of
my birth troubles me. I know
that I must die. That trouble
perhaps would take away from
me some days of my life, surely
it could add nothing. Where-
fore I commit this whole care
to God. I mind nothing else
than to live well, and pleasant-
ly.*

Po. At *ēgo sēnēscērem tadīd, si dēgērem tōt ānnōs* In *ēddēm ūrbē, ētīdmsī* contīngāt *vīvērē Rōmæ.*

Gl. *Mūtātīo lōci* quīdem *hābēt nonnīhīl vōlūptātīs*; *vēro āt pērēgrīnātīōnēs longīnquæ addūnt* prūdēntīam *fortāssē, tīd* hābēt *plūrtīmūm pērīcūlorūm.* *Vīdēor mīhi dōtīrē tōtūm ōrbēm tūtūis* In *gēōgrāphīcā tābūlā, nēquē vīdēre paulo plus* In *histōriīs, quam si vōltārem vīgīnti tōtos ānnōs, ad exēplūm Ulyssīs, pēr omnēs terrās mārīaque.* *Hābēo prādiolūm, quōd ābēst non plus quam duobūs mīlībūs pāssūūm āb ūrbē.* *Ibī fīo rusticūs ex urbāno nonnūnquām.* *Atquē rēcrētūs Ibī, rēdēo nōvūs hospēs* In *ūrbēm: nēc sālūto āc sālūtor ālītēr* quam *si rēnāvīgāssēm ex insūlis nūpēr invēntīs.*

Eu. Non *adjvās vālētūdīnēm pharmācīs?*

Gl. *Mīhi nīhīl rēi cum mēdicīs.* *Nēc incīdī vēnam ūnguām, nēc dēvōrāvī catapōtīa, nēc hausi pōtīōnēs.* *Si quīd lassītūdīnīs dōbōrītur, prōpēllo mālūm mōdērātīōnē vītālē, aut rusticātīōnē.*

Eu. *Nīhīlnē tībī cum stūdīs?*

Gl. *Est; nām* In *his est prācīpūā oblēctatīo vī*

But *I* should grow old *with weariness, if I would live so many years in the same city, though it should happen to me to live at Rome.*

The change of place, indeed, has some pleasure; but as travelling into foreign countries gives knowledge, perhaps, it also has very much danger. *I seem to myself to pass over the whole world more safely in a map, and not to see a little more in histories, than if I should rove about twenty whole years, after the example of Ulysses, over all lands and seas.* *I have a little estate, which is distant not more than two thousand paces from the city.* There *I* become a countryman of a citizen sometimes. And being refreshed there, *I* return a new guest into the city; nor do *I* salute and am saluted otherwise than if *I* had sailed back from the islands lately discovered.

Do not you assist your health by medicines?

I have nothing to do with doctors. *I* have neither opened a vein at any time, nor swallowed pills, nor drunk potions. If any languor arises, *I* remove the evil by a moderation of diet, or living in the country.

Have you nothing to do with studies?

I have; for in these is the chief recreation of my life.

tas. *Verum oblecto, non macero me his. Si quidem studeo vel ad voluptatem, vel ad utilitatem vite, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adhibeo lectorum. Nec unquam incumbo libris ultra horam. Tum surgo, et arrepta testudine, vel cantillo obambulans paulisper in cubiculo, vel repetito medicum quod legerim; et si congerro est in promptu, refero; mox redeo ad librum.*

Eu. Dic bona fide, sentis nullam incommodam senectutis, quae feruntur esse plurimam?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, neque infixero aliquid. Liberaui meam fidem, exposui vobis mea magicae artis, quibus alio meam iuventutem. Nunc referat Polygamus pari fide, unde collegarit tantum senem.

Po. Equidem celabo nihil tam fidei socialis.

Eu. Narrabis etiam taciturnis.

Po. Cum agerem Lulietiae, ipsi nostis quam non abhorruerim ab Epicuro.

Eu. Sane meminemus, sed arbitrabamur te relicturum istos mores una cum adolescentia Lulietiae.

Po. Ex multis quas

But I recreate, I do not torment myself with them. For I study either for pleasure, or for the convenience of life, and not for ostentation. After meat I am either entertained with learned stories, or employ a reader. Nor do I ever apply to books above an hour. Then I rise, and taking up my violin, I either play whilst I am walking a little in my chamber, or I run over by myself what I have read; and if a companion be at hand, I relate it to him; by and by I return to my book.

Tell me, in good truth, do you perceive no inconveniences of old age, which are reported to be very many?

My sleep is somewhat worse, nor is my memory equally retentive, unless I fix any thing in it. I have discharged my promise, I have related to you my magical arts, whereby I keep up my youth. Now let Polygamus relate with the like faithfulness, how he contracted so much old age.

Truly I will conceal nothing from such faithful companions.

You will tell it likewise to those that will not speak of it.

When I lived at Paris, you yourselves know how far I was from disliking Epicurus.

Indeed we do remember, but we thought that you would relinquish these practices along with your youth at Paris.

Of many which I had a

*adāmārām illic, ābdūxi
ūnām mēcūm dōmūm, ē-
amquē grāvīdām.*

Eu. In patērās ædēs?

*Po. Rectā; sed men-
tītūs ēam esse conjūgēm
cūjūdām amīcī mēi, qui
ventūrus esset mox.*

*Eu. Credidit pātēr
id?*

*Po. Imo olfēcīt rēm
intrā quatrīdūm. Mox
fuērē savā jūrglā. Nēc
tāmēn tēmpērābām intē-
rīm ab cōnvīvīs, āb ālēā,
caterisque mālīs artībūs.
Quid mūltis? Cum pātēr
non fācērēt finēm objūr-
gāndī, nēgāns sē vellē ālē-
rē tālēs gallīnās dōmī, et
sūbīndē mīnītāns abdīcā-
tiōnēm, vērti sōlūm, ēt dē-
mīgrāvi ālīō cūm mēā
gallīnā. Eā gēnūit mīhi
ālīquōt pullōs.*

*Gl. Undē rēs supple-
tēbāt?*

*Po. Mātēr dābāt nōn-
nihil furtīm, ac fratērēā
plus sātīs ærīs āliēni con-
flātūm est.*

*Eu. Rēpēriēbāntūr tam
fatūi ūt crēdērēt tibi?*

*Po. Sunt qui crēdānt
nullīs libēntius.*

Eu. Quid tandēm?

*Po. Tandēm cūm pā-
tēr sērīo pārārēt abdīcāti-
ōnēm, amīcī intercēssē-
runt, ēt cōmpōsūērunt hoc
bellūm his lēgībūs, ūt dū-
cērēm uxōrēm nōatrātēm,
ēt rēphūdīārēm Gallām.*

*love for there, I carried one
with me home, and her preg-
nant.*

Into your father's house?

*Directly; but pretending
that she was the wife of a cer-
tain friend of mine, who would
come by and by FOR HER.*

Did your father believe it?

*Nay he smelt out the mat-
ter within four days. Presently
there was cruel scolding. Nor
yet did I abtain in the mean
time from feasts, from dice,
and other wicked practices.
What need is THERE of many
words? When my father would
not make an end of scolding,
denying that he would keep such
hens at his house, and now and
then threatening the disowning
of ME, I ran away, and removed
to another place with my hen.
She brought me some chickens.*

*From whom had you the
means?*

*My mother gave ME some-
thing by stealth, and besides
more than enough of debt was
contracted.*

*Were there ANY found so
foolish as to trust you?*

*There are THOSE who trust
none more willingly.*

*What at last HAPPENED
TO YOU?*

*At last, when my father in-
earnest, was preparing to disin-
herit ME, friends interceded, and
made up this difference upon
these terms, that I should mar-
ry a woman of our own country,
and divorce the French woman.*

Eu. Erāt *uxor* ?

Ho. Verbā *futuri* temporis *intercesserant* ; sed *congressus* presentis temporis *accesserāt*.

Eu. Quī *licuit* *egritur* *divertere* ab illā ?

Po. Post *rescītum* est esse *mēae Gallae maritūm*, Gallūm, *unde* *subduxerāt* se *pridem*.

Eu. Hābēs *ergo* *uxōrem* *nunc* ?

P. Non, *nisi* *præter* *hanc* *octāvām*.

Eu. Octāvām ! Non *dictus* es *Polygāmus* *sine* *augurio*. *Fortasse* *omnes* *decesserunt* *steriles*.

Po. Imo *nullā* *non* *reliquit* *aliquot* *catulos* *domi* *mēae*.

Eu. Ego *mālim* *tot* *gallinās*, *quæ* *ponerent* *ova* *mihi* *domi*. Non *tædet* *Polygāmīæ* ?

Po. Adēo *tædet*, *ut* *si* *hæc* *octāvā* *moreretur* *hodie*, *dūcerem* *nonā* *perendie*. Imo *hoc* *māle* *habet* *mē*, *quod* *non* *licet* *habe* *binas* *aut* *ternas*, *cum* *unus* *gallus* *possideat* *tot* *gallinās*.

Eu. Equidē *haud* *miror*, *si* *parum* *pinguis*, *quodque* *collegeris* *tantum* *seni* : *nam* *nihil* *accelerat* *senectutem* *æque* *quam* *immortale* *atque* *intempestive* *compotationes*, *impotentēs*

Was she *your* *wife* ?

Words of the *future* time had *passed* *betwixt* us ; but a *squabble* of the *present* time had been added to them.

How *was it* *lawful* *for* you *then* to *part* *from* her ?

Afterwards it *was* *known* that my *Frenchwoman* had a *husband*, a *Frenchman*, *from* *whom* she had *withdrawn* *herself* long before.

Have you *therefore* a *wife* *now* ?

No, I *have* *not* *any* *besides* the *present*, *being* the *eighth*.

The *eighth* ! You *were* *not* *called* *Polygamus* *without* *augury*. *Perhaps* they all *died* *barren*.

Nay *every* *one* *left* *some* *young* *ones* *in* *my* *house*.

I *had* *rather* *have* *as* *many* *hens*, that *would* *lay* *eggs* *for* *me* *at* *home*. *Are* you *not* *weary* of *marrying* *so* *often* ?

I *am* *so* *weary* of it, that *if* *this* *eighth* *wife* *should* *die* *to-day*, *I* *would* *marry* *a* *ninth* *the* *next* *day* *after* *to-morrow*. Nay, *this* *vexes* *me*, that *it* *is* *not* *lawful* *for* *me* *to* *have* *two* *or* *three* *wives* *at* *the* *same* *time*, *when* *one* *cock* *has* *so* *many* *hens*.

Truly I *do* *not* *wonder* *if* you *are* *not* *fat*, and that you *have* *contracted* *so* *much* *of* *old* *age* : *for* *nothing* *hastens* *old* *age* *so* *much* *as* *excessive* *and* *unseasonable* *drinking* *clubs*, *extravagant* *love* *of*

amōrēs mūltērām, et immoderāta salacitās. Sēd quis alit familiām?

Po. Mediocris rēs accessit ex obitū parentū, et laborātūr gnāvitēr manibūs.

Eu. Descivisti, igitūr, à lītēris.

Po. Planē ab equis, quod aiunt, ad asinōs; ex heptatechnō factūs faber mōnōtechnūs.

Eu. Miser!

Po. Nunquam vixi calce ultrā decem diēs, semperquē novā nuptā expulsi vītērem lūctūm. Habētis summā vitæ mēæ bonā fidē. Atquē utinam Pamphirus narrēt nobis quōquē fabulā suā vitæ, qui portat etātem bellē satīte. Nām, ni fallor, est grandior mē duobūs aut tribūs annis.

Pa. Dicām equidēm, si vobis vacat audire talē somnium.

Eu. Imō eris volāptās audire.

Pa. Ubī redīssēm domū, statim senex pater cepit urgere mē, et amplectērer aliquod gēnūs vitæ, undē nonnihil quæstūs accēderet rei familiāri: at post longā consultiatiōnē negotiatio placuit.

Po. Miror hoc gēnūs vitæ arrisissē potissimūm.

Pa. Erām naturā sitiēns cognoscēdi novās

women, and immoderate wantonness. But who maintains your family?

A small estate came to me by the death of my parents; and I work diligently with my hands.

Have you deserted, then, from letters?

Altogether from horses, as they say, to asses; of a man of seven arts I have become a tradesman of only one trade.

Poor man!

I never lived a single man above ten days, and always a new married wife expelled my old sorrow. You have the sum of my life in good truth. And I wish Pamphirus would tell us too the story of his life, who bears his age well enough. For, unless I am mistaken, he is elder than I by two or three years.

I will tell you indeed, if you are at leisure to hear such a dream.

Nay it will be a pleasure to hear it.

When I had returned home, immediately my aged father began to urge me to embrace some way of life, whereby something of increase might be added to our estate: and after long consultation, merchandise pleased me.

I wonder that this kind of life pleased you best.

I was naturally excessively fond to know new things,

rēs, variās rēgiōnēs, urbēs, līnguās, ac mōrēs hōmīnū. Nēgōtiatio vidēbātūr maxīmē appōsitā ad id: ex quibūs rēbūs et prūdētiā nāscitūr.

Po. Sēd misēra, vidēlicēt, quæ sūt emēnda, plerūmqūē, māgnīs mālīs.

Pa. Sic est. Itāquē pātēr nūmērāvīt sātīs āmplām sōrtēm, ut auspiciārēr nēgōtiatiōnēm. Simulquē uxor cūm māgnā dōtē ambiēbātūr, sēd eā formā, quæ pōtērāt commēndārē, et indōtātām.

Eu. Succēssit?

Pa. Imo p̄rtūsquām rēdīrēm dōmūm, et sors, et ūsūrā pērit.

Eu. Naufrāgiō fortāsē.

Pa. Plānē naufrāgiō, nām impēgimūs in scōpūlūm p̄rīcūlōsiōrēm quāvis Maleā.

Eu. In quō mārī occurrīt istē scōpūlūs? Aut quōd nōmēn hābēt?

Pa. Non pōssūm dīcērē mārē; sēd scōpūlūs est infāmis exītiīs multōrum. Latīnē dīcītūr Aleā; quōmōdō vōs Grēcī nōmīnētīs nēscīo.

Eu. O tē stūltūm!

Pa. Imo pātēr stultior, qui crēdērēt tantām sūmmām adōlescēntī.

various countries, cities, languages, and manners of men. Merchandise seemed the best adapted to that purpose; from which things and skill it originates.

But miserable skill, namely, that is to be purchased, generally, with great misfortunes.

So it is. Wherefore my father paid me a pretty large portion of his estate, that I might begin merchandise. And at the same time a wife with a great fortune was courted, but of that beauty, which might recommend her even without a fortune.

Did it succeed?

Nay, before I returned home, both the principal and interest were lost.

By shipwreck, perhaps.

Evidently by shipwreck, for we struck upon a rock more dangerous than any Malea.

In what sea appears that rock? or what name has it?

I cannot tell the sea; but the rock is infamous for the ruins of many. In Latin it is called Alea; how you Greeks would name it I know not.

O you foolish man!

Nay my father was more foolish, who trusted so great a sum to a young man.

Gl. Quid factum est deinde?

Pa. Nihil est factum, sed capsi cogitare de suspendiō.

Gl. Erāt pater adēo implacabilis? Nam res potest sarciri, et veniā datur ubique Protōpīrō: multo magis debēbātūr Pamphīrō.

Pa. Sec intērim miser excidi ab uxore. Nam parēntēs puellae sūmūl atque cognōverunt hēc auspiciā, renūciarunt affinitatē; et amābām pērditissimē.

Gl. Misēret mē tūi. Sed intērim quid consiliū tentātum est?

Pa. Id quōd solēt in dēspērātis rēbūs. Pater abdicābāt, rēs pēriērāt, uxor pēriērāt. Quid plūrā? Delibērābām serio mēcum, an suspēdērēm mē, an conjicērem mēmēt aliquo in mōnāstērium.

Eu. Crūdēle consiliū. Scio utrum elēgērīs, mīttīs gēnūs mōrtīs.

Pa. Imo quōd vīsūm est mihi tūm crūdēlīus, adēo iōtūs displicēbām mihi.

Gl. Atqui complurēs dējiciūnt sē ēo, ut vīvant suāvīus.

Pa. Corrasō viāticō,

What was done then?

Nothing was done, but I began to think of hanging MYSELF.

Was your father so implacable? For a dispute can be made up, and pardon is granted every where to a person who makes the first trial; much more was it due to one who makes every trial.

In the mean time, poor wretch, I was disappointed of my wife. For the parents of the girl, as soon as they came to know these omens OF MY CONDUCT, renounced affinity WITH ME; and I loved HER most desperately.

I pity you: but in the mean time what course was tried?

That which is usual in desperate cases. My father discarded ME, my substance was gone, my wife was gone. What need is THERE of more words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a monastery.

A cruel resolution. I know which you chose, the milder kind of death.

Nay what seemed to me at that time a more cruel, so entirely was I displeased at myself.

But a great many put themselves in there, that they may live more comfortably.

Having scraped together

subdūxi mē furtīm prōcūl
à patriā.

Gl. Quō tādēm ?

Pa. In Hibērniam.
*Illīc factus sum canonicus
ex hōrūm gēnērē, qui
sunt līnēī extīmē, lānēī
intīmē.*

Gl. Hībērnāstī īgī-
tūr āpūd Hibērnōs ?

Pa. Non. Sēd vērsā-
tūs āpūd hōs dūōs mēnsēs,
nāvīgāvī in Scōtīam.

Gl. Quid offēndit tē
āpūd illōs ?

Pa. Nihīl, nēq̄ quōd
illūd institūtūm vidēbātūr
mīttīs mīhi, quām quī
prō mēritīs ejūs ērāt dīg-
nūs non ūnō sūspēndiō.

Eu. Quid fēcisti in
Scōtīā ?

Pa. Illīc ex līnēo fāc-
tūs sūm pellīcēus āpūd
Carthūsīōs.

Eu. Hōmīnēs plānē
mōrtuōs mūndō.

Pa. Itā vīsūm est mī-
hi cūm audīrēm illōs cā-
nētēs.

Gl. Quid ! mōrtuī
cānūt etiām ? Quōt mēn-
sēs īgīstī āpūd illōs Scō-
tōs ?

Pa. Prōpēmōdūm sex.

Gl. O cōstāntiām !

Eu. Quid offēndit il-
lūc ?

Pa. Quā vītā vīsā
est mīhi sēgnīs ēt dēlicā-
tā ; deīndē rēpērī mūltōs
illīc cērēbrī non ādmōdum

money for my journey, I with-
drew myself privately to a great
distance from my country.

Whither I pray ?

To Ireland. There I was
made a canon of their kind,
who are linen without, AND
woolen within.

Did you winter then a-
mongst the Irish ?

I DID not. But having
been present with them two
months, I sailed for Scotland.

What offended you among
them ?

Nothing, but that the con-
stitution seemed more mild to
me than IT WOULD SEEM TO A
PERSON, who for his faults was
worthy not of a single hanging.

What did you do in Scot-
land ?

There of a linen man I
became a leathern among the
Carthusians.

Men plainly dead to the
world.

So it appeared to me when
I heard them singing.

What ! do the dead sing
too ? how many months did you
spend with those Scots ?

Almost six.

O WHAT steadiness !

What offended you there ?

Because THEIR life seem-
ed to me lazy and nice ; then I
found many there of a brain
not very sound, because of
O

sānī, ōb solitūdīnēm; ūt
arbitrōr. Mīhi ērāt pā-
rūm cērēbrī; vērēbār nē
tōtūm pērīrēt.

Po. Quō dēvōlāsti
deīndē?

Pa. In Galliam. Rē-
pērī illīc quōsdām tōtōs
pullātos, ex īnstitūtō dīvi
Bēnēdictī, qui testāntūr cō-
lōrē vēstīs sē lūgērē īn
hoc mūdō; ēt īntēr hōs,
qui prō summā vēstē fēr-
rent cilīcium sīmīlē rēti.

Gl. O grāvēm macē-
rātīōnēm cōrpōris?

Pa. Hic ēgi undēcym
mensēs.

Eu. Quid obstāt quō
mīnūs mānērēs illīc pēr-
pētūo?

Pa. Quā illīc rēpērī
plūs cērēmōniārūm quā
vērē pītētīs. Prætērēā
audīērām essē quōsdām
multō sānctīōrēs hīs quōs
Bērnārdūs rēvōcāssēt ād
sēvērīōrēm disciplīnām,
pullā vēstē mūtātā īn cān-
dīdām: āpūd hōs vīxi dē-
cēm mēnsēs.

Eu. Quid offēdēbāt
hīc?

Pa. Nīhīl ādmōdūm;
nām rēpērī hōs sōdālēs
cōmmōdōs sātīs. Sēd
Grēcūm prōvērbīūm mō-
vēbāt mē. Itāquē dēcrē-
tūm ērāt aut non essē mō-
nāchūm, aut esse mōnā-
chūm īnsīgnīter. Accē-
pērām essē quōsdām Bri-

THEIR solitary living, as I
imagine. I had but little brain;
AND I was afraid lest it should
all be lost.

Whither did you fly after
that?

Into France. I found
there some all in black, of the
order of St. Benedict, who tes-
tify by the colour of THEIR coat,
that they mourn in this world;
and among these I FOUND
SOME, who for THEIR upper
garment wore hair-cloth like a
net.

O grievous mortification
of the body!

Here I spent eleven
months.

What hindered you from
staying there always?

Because there I found
more ceremonies than real pie-
ty. Besides I had heard that
there were some much more
holy than these whom Bernard
had reclaimed to a more severe
discipline, the black garment
being changed into a white:
with these I lived ten months.

What offended you here?

Nothing very much; for I
found these as companions good
enough. But the Greek pro-
verb moved me. Wherefore I
was resolved either not to be a
monk, or to be a monk of note.
I had heard that there were
some Brigidenians, THAT IS,
PRIESTS OF THE ORDER OF

*gidēnsēs, hōmīnēs plānē
coelēstēs. Contūlī mē ad
hos.*

Eu. Quōt mēnsēs ē-
gīstī illīc ?

Pa. Bīdūūm, nēc īd
sānē tōtūm.

Gl. Displīcūīt hoc gē-
nūs vītāe usque adēo ?

Pa. Non rēcīpīunt nī-
sī qui obstringāt sē mox
prōfessīōnī. At ēgo non-
dūm adēo insānīcībām ūt
frabērēm mē facilē cā-
pīstrō, quōd nūnquām lī-
cērēt excūtērē. Et quō-
tītēs audīebām vīrgīnēs
cānētēs, uxōr ērēptā crū-
cīābāt ānīmūm.

Gl. Quīd deīndē ?

Pa. Anīmūs ardēbāt
āmōrē sāncīmōnīā. Tān-
dēm obāmbulāns īncīdī īn
quōsdām prāfērētēs crū-
cēm. Hoc sīgnūm ārrīsīt
mīhi prōtīnus, sēd vārīetās
rēmōrābātūr ēlēctīōnēm.
Alīī gēstābānt albām, ālīī
rubrām, ālīī vīrīdēm, ālīī
vērsīcōlōrēm, ālīī sīmplī-
cēm, ālīī dūplīcēm. Ego,
nē rēlīnquērēm quīd īn-
tēntātūm, gēssī fērmē
omnēs fōrmās. Vērūm
compērī ipsā rē, essē lon-
gē āllūd circumfērrē crū-
cēm īn pālīō seu tunīcā,
quām īn cōrdē. Tāndēm
fēssūs īnquīrēdo, cōgītā-
bām sic mēcūm, ūt assē-
quār omnēm sāncīmōnīām
sēmēl, pētām sāncīām tēr-
rām, āc rēdībo dōmūm ō-
nūstūs sāncīmōnīā.

ST. BRIDGET, men truly cele-
stial. I betook myself to these.

How many months did you
spend there ?

The space of two days,
nor that indeed entire.

Did this kind of life dis-
please you so much ?

They do not admit ANY,
but ONE, who would bind him-
self immediately to the pro-
fession. But I was not yet so
mad that I would put myself
easily into a noose, which I could
never be permitted to shake off.
And as often as I heard the nuns
singing, MY wife snatched FROM
ME afflicted my mind.

What did you do then ?

My mind was inflamed
with the love of holiness. At
last as I was walking about, I
lighted upon some carrying a
cross before THEM. This badge
pleased me immediately, but
the variety retarded MY choice.
Some were carrying a white
ONE, some a red, some a green,
some a parti-coloured, some
a single, AND some a double
ONE. I, that I might not leave
any thing untried, wore almost
all the kinds. But I found by
the thing itself, that it is quite
another thing to carry about a
cross on a gown or a tunic,
than on the heart. At last be-
ing weary with inquiring, I
thought thus with myself, that
I may attain to all holiness at
once, I will go to the Holy Land,
and return home loaded with
holiness.

Po. Nūm profectūs
ēs ēo?

Pa. Māxīmē.

Po. Undē *suphētēbāt*
viātīcūm?

Pa. Dēmīrōr *īstūd*
vērīrē tibi in mētēm
nunc dēnīquē ūt rōgārēs,
ac te non pīrcōncīātum fu-
issē multo āntē. Sēd nō-
stī prōvērbiūm, quavis
tērrā ālīt artīficēm.

Gl. Quam artēm cīr-
cūmfērēbās?

Pa. Chīrōmāntīcām.

Gl. Ubī dīdīcērās ē-
ām?

Pa. Quīd rēfert?

Gl. Quō prācēptōrē?

Pa. Eo qui dōcēt nē-
hīl non, vētrē. Prādī-
cēbām prāterītā, prāsēn-
tīā, ēt fūtūrā.

Gl. Et scīēbās?

Pa. Nīhīl mīnūs; sēd
dīvīnābām audāctēr, īd-
quē tūto, vīdēlīcēt, prētīō
accēptō priūs.

Po. Pōtērāt tām rīdī-
cūlā ārs ālērē tē?

Pa. Pōtērāt, ēt quī-
dēm cūm dūōbūs fāmūlīs;
tāntūm fātūōrūm ēt fā-
tūārūm est ūbīquē. At-
tāmēn cum ādīrēm Hīērō-
sōlīmām, addīdērām mē in
cōmītātūm cūjūs dām māg-
nātīs, prādīvītīs, qui nā-
tūs ānnōs sēptūagīnta, nē-
gābat se mōritūrum equō
ānīmō, nēst ādīssēt Hīē-
rōsōlīmām priūs.

Eu. Et rēlīquērāt
uxōrēm dōmī?

Whether did you take a
journey *thither*?

Yes.

Whence *had* you money
for the journey?

I wonder *that* it comes
into your mind *now* at last to
ask ME, and THAT YOU did not
ask THAT long before. But you
know the proverb, any country
maintains an artist.

What art did you carry
about WITH YOU?

The chiromantic.

Where *had* you learned it?

What does THAT signify?

Under what master?

That *who* teaches every
thing, the belly. I foretold
things past, present, and to
come.

And did you know THESE?

Nothing less; but I guess-
ed boldly, and that safely, that
is, my fee being received first.

Could so ridiculous a call-
ing maintain you?

It could, and indeed with
two servants; so many foolish
men and foolish women are eve-
ry where. Yet when I went to
Jerusalem, I joined myself to
the company of a certain great
man, very rich, who being se-
venty years old, denied that he
would die, with a contented
mind, unless he should have
gone to Jerusalem first.

And had he left a wife be-
hind at home?

Pa. Atque *sex* liberos
etiam.

Eu. O senem impiè
pium! Atque rediisti il-
linc sanctus?

Pa. Vis fatēār vē-
rūm? Aliquātidē detērior
quā īvērām.

Eu. Sic, ut audio, ā-
mōr religiōis est excūs-
sus.

Pa. Imo māgis incān-
dūit. Itaque, reversus in
Italiām, addixi mē milī-
tā.

Eu. Itanē vēnābāris
religiōnem in bellō? Quō
quid pōtēst esse scēlērā-
tūs?

Pa. Erāt sanctā milī-
tā.

Eu. Fōrtassis in Tur-
cās?

Pa. Imo quoddā
sanctiūs, ut prādicābānt
tūm.

Eu. Quīdnām?

Pa. Juliūs secūndūs
belligērābāt adversūs Gal-
lōs. Porro expēriētiā
multārum rerū etiā
cōmmēdābāt milītiām
mīhi.

Eu. Multārūm, sed
mālārūm.

Pa. Itā compēri pōst.
Et tāmēn vixi dūriūs hic
quā in mōnāstēriis.

Eu. Quīd tūm pōstcā?

Pa. Jam ānimūs cē-
pit vacillāre, utrūm redi-

Ay, and *six* children too.

O old man *impiously* pi-
ous! And did you return
thence holy?

Would you have me con-
fess the truth? I RETURNED
somewhat worse than I had gone.

Thus, as I hear, *your love*
of religion was expelled.

Nay, it was more inflamed.
Wherefore, returning into Ita-
ly, I applied myself to war.

Ay, did you hunt for reli-
gion in war? Than which
what can be more wicked?

BUT it was a *holy* war.

Perhaps against the
Turks?

Nay, something more holy,
as they said then.

What?

Julius the second waged
war against the French. More-
over the experience of many
things likewise recommended
war to me.

Of many, UNDOUBTEDLY,
but wicked THINGS.

So I found afterwards.
And yet I lived with more dif-
ficulty here than in the monas-
teries.

What then DID YOU DO af-
terwards?

Now my mind began to
waver, whether I would return

rēm ad nēgōtiātiōnem in-
tērmīssām, an pērsēquē-
rēr rēligiōnēm fugiētēm.
Intērīm vēnīt in mēntēm
pōssē cōjūngī.

Eu. Quid? ut essēs
simul et nēgōtiātōr et mō-
nachūs?

Pa. Quidnī? Nihil
rēligiōsūs ordinibūs mēn-
dicantium; et tamēn nē-
hil similitius nēgōtiātiōni;
volūtāt pēr omnēs tērrās
et mārīā; vidēt multā,
audiūt multā, penētrāt
in omnēs dōmōs, plēbēiō-
rūm, nobilitūm, atquē rē-
gūm.

Eu. At non causō-
nāntūr.

Pa. Sæpē fēlicius nō-
bis.

Eu. Quod gēnūs ex
his dēlēgisti?

Pa. Expērtūs sūm
omnēs fōrmās.

Eu. Nullā placūit?

Pa. Imo omnēs pēr-
placūērāt, si licuissēt
nēgōtiāri statim. Vērūm
pērpēndēbām sudandūm
mīhi diū in chōrō priūs-
quām nēgōtiātiō crēdērē-
tūr mīhi. Jamquē capi
cōgitāre dē vēnandā abbā-
tiā, Sēd primūm hēic Di-
ānā non fāvēt omnibus, et
vēnatio est sæpē longā.
Itāquē octo annīs consūm-
pītis in hunc mōdūm, cum
mōs patrīs essēt nūnti-
atā, rēvērsūs dōmūm, ex

to merchandise WHICH HAD
BEEN relinquished, or pursue
religion flying FROM ME. In
the mean time it came into my
mind THAT THEY might be
joined together.

What? that you might be
at the same time both a mer-
chant and a monk?

Why not? Nothing is
more religious than the orders
of the mendicants; and yet
nothing is more like merchan-
dise; they rove through all
lands and seas; they see many
things, they hear many things,
they enter into all houses;
THOSE of plebeians, noblemen,
and kings.

But they do not keep public
houses.

YES, THEY DO, AND often-
times more successfully than we.

What sort of these did
you choose?

I tried all sorts.

Did none please you?

Nay THEY all had pleased
ME very well, if I could have
traded immediately. But I
considered that I must sweat a
long time in the company, be-
fore the business of traffic
would be trusted to me. And
now I began to think of hunt-
ing after an abbot's place.
But in the first place here Dia-
na does not favour all men, and
the hunting is often long.
Therefore eight years being
spent after this manner, when
the death of MY father had been

consiliō mātrīs duxi uxō-
rēm, et rediī ad vētērēm
nēgōtiātīōnēm.

Gl. Dic mīhi, cūm
sūmērēs sūbīndē nōvām
vēstēm, ac trānsfōrmārē-
rēs vēlūt īn āliūd ānīmāl,
quī pōtūitī sērvāre dēcō-
rūm?

Pa. Quī mīnūs quām
hī, quī īn eādēm fābūlā
āgūnt vārīās pērsōnās?

Eu. Dic nōbīs bōnā
fīdē, quī expērtūs ēs nul-
lūm nō gēnūs vītæ, quīd
prōbās maxīmē omnīūm?

Pa. Omnīa nō con-
grūnt omnībūs: nullūm
arrīdēt mīhi māgīs quām
hoc quōd sēcūtūs sūm.

Eu. Tāmēn nēgōtiātīo
hābēt multā īncōmmōdā.

Pa. Sic est. Sēd quān-
do nullūm gēnūs vītæ cā-
rēt omnībūs īncōmmōdīs,
ōrno hanc Spartām quam
nāctus sūm. Vērūm nunc
Eusēbiūs sūpērēst, qui nō
grāvābitūr explīcārē āli-
quām scēnam sūæ vītæ.

Eu. Imo idēām fābū-
lām, si vīdētūr, nām nō
hābēt multōs āctūs.

Gl. Erīt māgnōpērē
grātūm.

Eu. Ubī rediīssēm īn
pātriām, delībērāvī āpūd
mē āpnūm quōdnām gē-
nūs vītæ vellēm amplēctī:
sīmūlquē explōrāvī mēip-
sūm, ād quōd gēnūs ēssēm
propēnsūs aut īdōnēūs.

announced, having returned
home, by the advice of my mo-
ther, I married a wife, and re-
turned to the old employment.

Tell me, when you took
now and then a new garment,
and were changed, as it were,
into another creature, how could
you preserve decorum?

How SHOULD I PRESERVE IT
less than these, who in the same
play act various characters?

Do you tell us now in good
truth, who have tried every
kind of life, which do you ap-
prove most of all?

All things do not agree
with all men: None pleases me
more than this which I have
followed.

Yet merchandise has many
inconveniences.

So it is. But seeing no
kind of life is void of all incon-
veniences, I mind this province
which I have got. But now
Eusebius remains, who will not
think it hard to unfold some
scene of his life.

Nay the whole play, if it
seems good, for it has not ma-
ny acts.

It will be very pleasing to
us.

When I had returned in-
to my own country, I delibe-
rated with myself a year what
kind of life I would embrace.
And at the same time I ex-
amined myself, for what kind
I was inclined or fit. In the

*Intērim præbendă est ob-
lātă, quām vocānt, sātīs
ōptimī prōvēntūs. Accē-
pit.*

Gl. Hoc gēnūs vitæ
vulgo malē audit.

Eu. Vidētūr mīhi ex-
ōptāndūm sātīs, ūt hū-
mānæ rēs sūnt. An pū-
tātīs essē mēdiocrēm fē-
licitatē, tōt cōmmōdā
dārī sūbitō vclūt ē cælō,
dignitātē. hōnētās ædēs,
bēnēquē instructās, sātīs
āmplōs ānnuos rēditūs,
hōnōrificūm sōcietatē,
deīndē tēplūm, ūbī, si li-
bēat, vācēs rēligiōnī?

Pa. Illic luxūs offēn-
dēbāt mē, ēt infāmiā cōn-
cubinārum, tūm quōd plē-
rīquē ejūs gēnērīs odērūt
litrās.

Eu. Ego non spēcto
quīd alīī agūnt, sēd quīd
est agēndūm mīhi; ēt ad-
jūngo mē mēliōribūs, si
non pōssūm reddērē alīīs
mēliōrēs.

Po. Vixistī pērpētuo
in istō gēnērē?

Eu. Pērpētuo, nēsi
quōd ēgī quātūor ānnōs
primūm Patāvī.

Po. Quāmōbrēm?

Eu. Partitūs sūm hōs
ānnōs itā, ūt dārēm sēs-
quīannūm stūdiō mēdicī-
næ, rēliquūm tēplūs thē-
olōgiæ.

Po. Cur id?

Eu. Quō mēliūs mō-

*mean time a prebend was of-
fered me, as they call it, of a
pretty rich income. I accept-
ed it.*

This sort of life commonly
goes under a bad name.

It seems to me desirable
enough, as human affairs are.
Do you think it is a small
happiness, that so many advan-
tages should be given A MAN on
a sudden as it were from hea-
ven, honour, a handsome house
and well furnished, sufficiently
large yearly incomes, honoura-
ble company, and then a church,
where, if you have a mind,
you may attend upon divine
worship?

There luxury offended me,
and the infamy of concubines,
and also that most men of that
way hate learning.

I do not mind what
others do, but what is to be
done by myself; and I join my-
self to better people, if I can-
not make others better.

Have you lived always in
that way?

Always, only that I spent
four years first at Patavium.

What for?

I divided those years so,
that I gave a year and a half
to the study of physic, the rest
of my time to divinity.

Why did you do that?

That I might the better

dērārēr ēt ānīmūm ēt cōr-
pūs, ēt nōnnūnquām cōn-
sūlērēm āmicīs. Nām ēt
cōncīōnōr nōnnūnquām
prō mēā sāpiētīā. Sic
hāctēnūs vīxī trānquillē
sātīs, cōntētūs unīcō sā-
cērdōtīō, nēc āmbīēns
quīdquām prētērēā, rēcū-
sātūrūs, ēt iām si offērātūr.

Pa. Utinām licērēt
discērē, quīd cāterī nōstrī
sōdālēs āgānt, quībūscūm
vīxīmūs fāmīliārītēr.

Eu. Pōssūm cōmmē-
mōrārē quādām dē nōn-
nūllīs; sēd vīdēo nōs non
ābēssē prōcūl ā cīvītātē;
quārē, sī vīdētūr, convēn-
tēmūs In Idēm dīvērsōrī-
ūm. Ibī pēr dīctum cōn-
fērēmūs de cāterīs affā-
tīm.

HUGITIO, aurīgā.
Undē nāctūs ēs tām mīsē-
rām sārclnām, luscē?

HENRICUS, aurīgā.
Imō, quō dēfērs īstūd lū-
pānār, ganēō?

Hug. Dēbūērās ēf-
fūndērē īstōs frīgīdōs sē-
nēs ālīcūbī In ūrtīcētūm,
ūt cālēsērēt.

Hen. Imo tū cūrā
īstūm grēgēm, ut prācīpī-
tēs ālīcūbī In prōfūdām
lāmām, ut rēfrīgērētūr,
nām cālēt plūs sātīs.

Hug. Non sōlēo prae-
cīptārē mēām sārclnām.

manage both mind and body,
and sometimes assist my
friends. For I preach also
sometimes according to my
knowledge. So thus far I have
lived quietly enough, content
with one living, and not ambi-
tiously seeking after any thing be-
sides, AND would refuse IT, even
if IT should be offered TO ME.

I wish we could learn
what the rest of our compa-
nions are doing, with whom we
have lived familiarly.

I can relate some things
about some of THEM; but I see
that we are not far from the
city; wherefore, if it seems
proper, we will meet at the
same inn. There at our lei-
sure we will converse about
other things fully.

HUGH, a coachman.
Where have you gotten so mise-
rable a luggage, you blinkard?

HENRY, ANOTHER coach-
man. Nay, whither are you
carrying that bawdy company,
you rake?

Hugh. You should have
thrown out those frigid old fel-
lows somewhere into a bed of net-
tles, that they might be warmed.

Hen. Nay do you take care
of that company, to upset
THEM somewhere into a deep
bog, that they may be cooled,
for they are more warm than
enough.

Hug. I do not use to over-
set my load.

Hen. Non! *Atqui vidi te nuper dejectos sex Carthusienses in caenum sic, ut emergere nigrī, pro candidis. Tu interim ridebas, quasi re bene gesta.*

Hug. Nec injuria: *omnes dormiebant, et addiebant multum pondus currui meo.*

Hen. At mei senes *sublevarunt meum currum egregie, garrientes perpetuo per totum iter. Nunquam vidi meliores.*

Hug. Tamen non solas delectari talibus.

Hen. Sed hi sunt boni seniculi.

Hug. Qui scis?

Hen. Quia bibi per eos iter per viam insignitum bonam cervisiam.

Hug. Ha, ha, he. Sic sunt boni tibi.

Hen. You don't! *But I saw that you lately had thrown down six Carthusians into the dirt in such a manner, that they came out black, instead of white. You in the mean time laughed, as if the thing HAD BEEN well done.*

Hug. And not without reason: *THEY were all sleeping, and added much weight to my coach.*

Hen. But my old men *have lightened my coach admirably, chattering continually during the whole journey. I never saw better.*

Hug. Yet you are not accustomed to be pleased with such PASSENGERS.

Hen. But these are kind old gentlemen.

How do you know?

Because I drank by means of them thrice on the road remarkably good ale.

Ha, ha, he. So they are kind to you.

FINIS.

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